

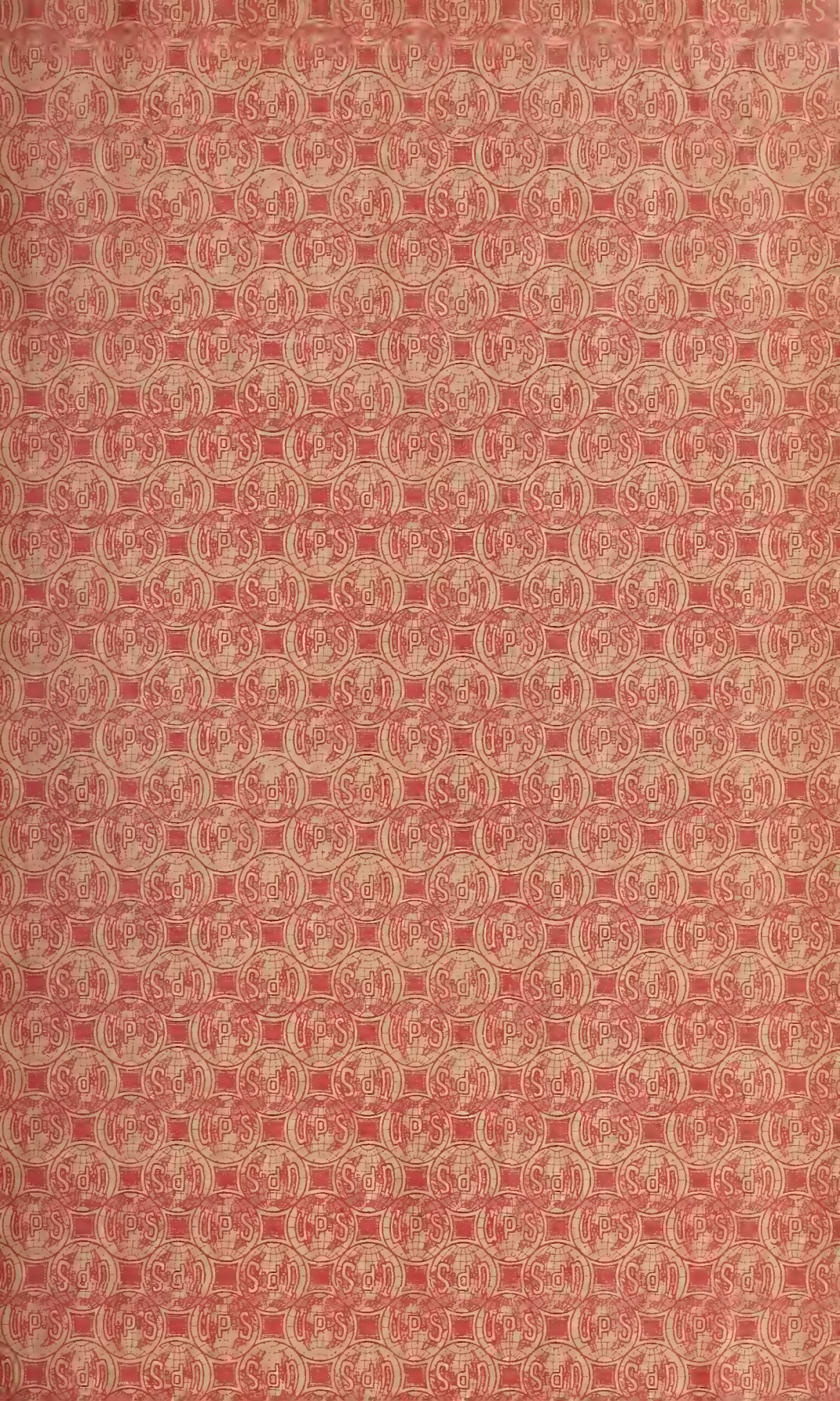
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JOURNAL

OF THE

Society for Psychical Research

VOLUME XXIV

1927—1928

*For Private Circulation among Members
and Associates only*

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JOURNAL

OF THE

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CASES.

I.

L. 1276. TWO TELEPATHIC IMPRESSIONS.

WE print below what appear to be two instances of telepathic impressions passing between Miss Ida Wild and her sister. Miss Ida Wild is an Associate of the Society, and an earlier instance of telepathy between her sister and herself (in the form of a dream) was printed in the *Journal* for October 1925 (Vol. XXII. p. 120 ff). At the time when the experiences described below occurred Miss Ida Wild was in Devonshire and her sister was in London.

On July 30th, 1926, Miss Ida Wild wrote to the Editor, Mrs. Salter, as follows :

OLD LARKSHAYES,
DALWOOD, KILMINGTON,
S. DEVON.

Here are two instances of telepathy (?) between my sister Ann Wild, and myself, both within a few days, one from her to me, one from me to her.

It may seem odd that as I was so worried I waited till Thursday to telegraph. We live, however, three and a half miles from the nearest office, and on Wednesdays from half time, five miles is our nearest, and I have a very busy life of routine. . . .

IDA WILD.

Enclosed with this letter was the following statement :

I. THE ELM-TREE. (From I. W. to A. W.)

While A. was home, we decided the elms must come down before Winter. Trim told us we had better wait for Fall. That

238796

is the last A. heard on the subject. She went away in June. On July 21st, the goats broke down the hurdling under the elms, and there was a regular hunt to get them down to the paddock. At once, I told Trim that we must have proper fixed fencing by the coach-house in place of hurdling. On July 23rd, the men got driven by bees, and after dinner brought out the tools for throwing the trees, Trim saying that it was a pity to start fixed fencing now and then have to destroy it with tree-throwing in Fall. Thus the idea of tree-felling was not earlier than 21st, when I told T. of the fence. The danger was, the elm might fall in the lane and over neighbouring orchard-land, so they lopped and nicked to turn it clear N. down our orchard. I do not believe it could have fallen E. over coach-house.¹ As it was, they were not quite ready for it to part when it gave a great circular twitch, and fell W. into the garden, and over orchard gate. They were hours clearing it, and the 'race-course' fence is only just (29th) repaired.

(See A. W.'s letter date, 29-7-26. Also I. W.'s diary, 23-7-26.)

With the above statement was enclosed a letter from Miss Ann Wild to her sister, from which we quote the following extract:

29 PALACE GATE, W. 8,
29-7-26.

... I am simply kicking myself about the elm tree because on Thursday or Friday, [July 22 or 23] I dreamt that it fell, but over the tin-tab and broke it. I ought to have written at once or told my dream. No evidence now.

ANN.

Although this case lacks corroboration, we print it here because we have other better attested instances of telepathy between Miss Ida Wild and her sister. With her letter of July 30th, 1926, Miss Ida Wild enclosed a further statement as follows:

II. TELEGRAM TO ANN. (From A. W. to I. W.)

On Tuesday, 27th, I had a strong feeling of 'woe' and unease, what you call 'presentiment.' It was with me at rising, and increased all day, in spite of a strenuous day. I tried through

¹ = tin-tab [see below].

my diet of the last few days for a reason, but couldn't find one! During the afternoon and evening, I was almost 'fit to be tied' when I heard motor-bicycles, thinking I should get a telegram to say A. was dead or dying or mutilated. I hadn't any reason for believing her ill; though she is never extra robust, she is generally fairly fit. On Wednesday I was busy plucking fowls, etc., and sat in a *linhay* where I could see the road, and the sound of a bicycle (motor) made me nearly ill. I may say, I was absolutely *sure* I should have had a card or note a.m. Wednesday, but none came. Thursday I went to Axminster early, and talked to the man who drives me about my anxiety; he was airy about it, and said "No news, good news," and tried to persuade me I was nervous, quite unlike me, as he admitted. I sent a wire (I had of course again had no letter a.m.) to Ann, "Please don't be annoyed at this telegram, but are you quite all right?" Her answer never arrived at O.L. till nearly 5 p.m. (See A. W.'s note 29-7-26, also my diary, 27th July.)

The letter from Miss Ann Wild to her sister referred to above was as follows:

29 PALACE GATE, W. 8.

29-7-26.

... Your telegram came about 12 and the reply I sent was returned to me an hour later for a fuller address, which delay I regret.

In case it was a dream that prompted it and you thought I was ill, I am as fit as a fiddle now. But on Tuesday *my tummy* went wrong and during the night I felt awful bad and thought "Now I've got appendicitis right enough." In case you didn't have a dream but I neglected to write, it was the rottenness of my innards on Tuesday that kept me lazy....

ANN.

Miss Ida Wild also sent us some pages from her diary, from which we quote the following extracts:

July 23rd, Friday.

... In morning T. and S. got stung while I was out. So later they threw one of the two elms by coach-house, and it proved rotten, so that instead of falling 'as they nicked it, it crashed

through our new race-course fencing all over the garden! Great meal for goats!

July 27th, Tuesday.

... Much worried about A. W.! *Absit omen.*

II.

L. 1277.

BOOK-TESTS.

A NUMBER of book-tests obtained at Mr. Irving's sittings have already been published in *Proceedings* (see 'A Report on Some Recent Sittings with Mrs. Leonard,' by Mrs. W. H. Salter, Vol. XXXVI. pp. 207-263). In particular attention may be called to the incidents related on pp. 239-251, for the book-tests and other veridical statements there discussed are concerned with the same house and room, though not the same bookshelves, as the book-test now to be reported. On each occasion the statements made at the sitting seem to have been unusually accurate,¹ suggesting that in some way a good "rapport" had been set up. Mr. and Mrs. Y., from whose house the tests were taken, have never sat with Mrs. Leonard and had no personal acquaintance with her. Concerning his acquaintance with Mr. and Mrs. Y., Mr. Irving wrote (*op. cit.* p. 245):

"Mr. Y. is the son of some old friends of mine who live in a parish in which I used to be interested. Mr. Y. is now married and lives in town. In recent years I had met him but seldom, and at the time of the sitting [September 23, 1924] knew nothing of his business or occupation. I had visited his house for the first time and dined with him and his wife on the Sunday immediately before the sitting, and after dinner we had talked on psychical matters. I told him some of my experiences in research, and said that it would be interesting if my communicator would give me a book-test, or other tests, from his house. My wife had known him in life fairly well."

The name and address of Mr. and Mrs. Y. are known to the Society, but are not given here.

¹ See communicator's statement at the sitting, p. 7 below.

Tests were also obtained from Mr. Y.'s house at a sitting on September 21, 1925. These have not been published. Mr. Irving says of them: "Taken as a whole I think they are a good series, but not quite so good as the other two. The last book-tests are marred by an obvious mistake." Mrs. Salter has seen the record of this sitting and agrees with Mr. Irving's verdict.

Extract from a Sitting with Mrs. Leonard, Tuesday, January 26, 1926.

Sitter: Rev. W. S. Irving. *Recorder:* Mrs. Dingwall.

FEDA. Now, Mr. Bill, she's [the communicator, Mrs. Irving] got some more book-tests.

W. S. I. Good.

F. Wait a minute. The next one isn't Mrs. Twonnie's, and it's not your home, but it's a house you've been to before—not at home, Mr. Bill, here. She's given other book-tests from the same place, Mr. Bill, but it's not where Mr. George was [the Rooms of the London Spiritualist Alliance], nor the Psychical 'Seachers, or any of those places. It's a private place you've been in before, and she's been interested in, and she's had some quite good book-tests from. Wait a bit, Mr. Bill, she's building up a big letter B while she's talking of this. And she's talking of a house in London, not quite right in London, she says, just outside. It's not quite in London. She keep on saying, "Just outside." Near to London, but sufficiently outside to have some gardens and trees round about and near it. Wait a minute. She's showing me a room again. I know she's took me to this room before: not a very large room, but a comfortable room. It's got a kind feeling, like a niece—you know, like a room that's like a niece, fat, kind aunt.

W. S. I. Aunt?

F. Yes. Well, Dora [the communicator] says, "It's got a lived-in feeling, a homely feeling." Yes, aunties what is fat is homely! And, Mr. Bill—

W. S. I. Yes?

F. There's some shelves of books in this room in a very

pronounced position. You couldn't mistake them—you just walk straight across from the door to them. (Feda indicates opposite the door, straight in front.) There may be a few more in other parts of the room, but these are the most noticeeable. Now she worked downwards.

W. S. I. Worked ?

F. Yes, she went to what she felt was the top shelf, and she doesn't often go to top ones. [Note 1.]

First of all will you enquire if there's been a box removed from this room near where the books are ? I can't tell if it's a large or a small box, but I know it is a box. [Note 2.]

She says, "While I was feeling the first few books, on the top shelf, I had such a strong feeling, such a strong feeling of figures—as if one of these first few books dealt particularly"—Too quick!—"with figures." That didn't interest Dora, but she noticed it. Wait a minute. But it took her back, it reminded her of something she had to do here, Mr. Bill, in connexion with figures, not that she did once or twice, but that she did reg-u-lar-ly. It's something you will remember too. Now, wait a minute, Dora. This is 'portant, Mr. Bill, in a way. She's showing me a little book, rather a flat book, and she pretending to be awful careful adding up pennies in this flat book. She says, "Not only pennies, shillings and pounds." And this is something she did here that these first few books will remind you of, Mr. Bill. She used to make rather a fuss, a point of it, when she was here, Mr. Bill. You used to notice it, and talk about it, with her, Mr. Bill, but she was the one to do it. She says, "I know you'll be reminded of it directly you see these books; and you've got one book that I used for that purpose at home still. [Note 3.]

Now she took the fifth book from the left. Wait a minute. On the twenty-second page—I'm not going to say twenty-tooth any longer, twenty-second; people can't laugh at me then! Reference to eating and things to eat, which will remind you of what you've been doing recently. That's you, Mr. Bill. [Note 4.]

Now, wait a minute. "But further along, page 89, there

is a very good reference to a place and scenery that you and I talked about, wanted to see, when I was here on the earth with you." [Note 5.]

Now on the shelf below to the right hand side—wait a minute!—reminded her very much of—seemed so funny—Baronets. Titles, but particularly Baronets. I know what that is, Mr. Bill. Gentlemen what's made knights are always so dreadful cross 'cos they wasn't Baro-knights, 'cos I've got two or three what's sitters. Dora says, "A distinct reference to Baronets, just at the distinct right hand end of the shelf below the top one. Something to do with history. [Note 6.]

History too on this shelf. A book towards the left of this shelf that deals with history, I feel not one particular period of history, but over several periods, quite a long period. You said several? Yes, she says, Mr. Bill, that it's this book about history that she wants you to take next. She hasn't got the number of the book, but it's the left hand end of this same shelf. That's right. Have you got that?

W. S. I. Yes.

F. It'll be unmistakable, and she wants you just to look inside it. On page 1-8, 18, and there there is a reference to a picture, a picture you have got at home, one that you like, not a new one, one you've had a long time. That's right. That's right. She thinks that you'll be specially interested in this one, Mr. Bill, because it is a picture that's connected with Dora. [Note 7.]

Now, Mr. Bill, she doesn't anticipate that you'll have any difficulty about tracing this room, and she says it has given her a good condition before when she's tried. Mr. Bill, she says, it isn't the rooms themselves, you know, it's the people who've had the rooms that make it easy, or difficult for her.

Notes by Mr. Irving.

1. From the above description I recognised this house as Mr. Y.'s house at Hampstead. Series of book-tests, and other tests, many of them good, were taken from here in September 1924 and

September 1925. On the latter occasion I had been asked by Feda, "Do you know if there's some one whose name begins with B. connected with this room, or house?" This settled the matter to my mind. After the sitting I went to Hampstead, found Mr. Y. at home, and secured his help in verifying the tests. I had not been in his house since September 1925, and no former tests have been taken from these particular shelves, the former tests being from shelves behind glass over a bureau, to the right front as you enter this room. The shelves from which the tests this time are taken are opposite the door, some eight in number, and extend from floor to ceiling. They are very conspicuous.

2. Mr. Y. had to consult his wife about this. A box-gramophone had been borrowed by a relation, and taken from the house, about a fortnight before the sitting. It had been brought back on the Saturday, January 23, 1926. This gramophone is always kept under a table about two yards in front of the bookshelves. In appearance it is like an ordinary good-sized box: the gramophone is inside it.

3. The books on the top shelf were small, many of them thin little note-books. The 17th book from the left—which was only just over a span¹ from that end of the shelf—was a small red-covered note-book. On the inside of the cover, at the beginning of the book, was a Calendar, at the end a "Table of Weights and Measures and Foreign Coinage." Inside were Mr. Y.'s accounts during a trip abroad. On one page I found hotel bills for £1 18s., 15s. 2d., £1 2s. 3d. This book at once reminded me of the little book in which my wife used to put down the accounts for "washing." On my return home I found this book. It seems to be a similar red-covered note-book, the only difference being that on the inside back cover is "Henderson's Merchant's Ready Reckoner, showing the relative Values of the Standard Weights," instead of the "Table of Weights and Measures and Foreign Coinage." I frequently saw my wife adding up the accounts in this book.

4. The fifth book from the left on the top shelf was "In Praise of Walking." "Thoreau, Whitman, Hazlett, Burroughs." Published by A. C. Field, 44 Fleet Street, E. C. On page 22 I only found, "The story of Romulus and Remus being suckled by a wolf. . . . The founders of every state . . . have drawn their

¹ A hand's span.

nourishment and vigour from a similar wild source." On page 23, however (which touches page 22 when the book is closed) I found:

There is a difference between eating and drinking for strength, and from mere gluttony. . . . The Hottentots eagerly devour the marrow of the Koodoo and other Antelopes, raw . . . they have stolen a march on the cooks of Paris. . . . This is probably better than stall-fed beef and slaughter-house pork, to make a man of.

I must now quote a few sentences from Feda, given a little later at this sitting:

FEDA. But I don't think he has! He's been eating something with currants in? Mr. Bill, it only sounds a little thing, but she doesn't like you to eat things with currants in, and you've been eating something with currants. She doesn't like it, Mr. Bill. Isn't it a noosance! Only a little thing, but she thinks you'll know what she means.

About two hours before the sitting I had stopped at Purley Station Hotel for luncheon. The Menu was as follows: "Soup, Roast Beef and Yorkshire Pudding, or Roast Pork and Apple Sauce. Currant Pudding. Sauce." I had Roast Beef and Currant Pudding. In order to show that the Menu a day or two after would not have agreed with the test, I copied it out while lunching there on the following Thursday, two days later. It was then: "Soup, Boiled Beef, or Mutton Cutlets. Potatoes, Sprouts. Pears and Cream. Rice Pudding and Prunes."

5. On page 89 I found: "I should on this account like well enough to spend the whole of my time in travelling abroad." And on page 88 (which touches page 89 when the book is closed): "Nothing remains but the Bourbons and the French people. There is undoubtedly a sensation in travelling into foreign parts."

A few days before her last illness began my wife said to me: "All being well, next year we'll go to Paris, if the War's over, and stay with Dickie and Paul." "Dickie" is one of my wife's married sisters, who was then living in Paris, while her husband "Paul" was at the front. My wife and I have never travelled abroad together, and I cannot recall that we ever planned to go to any other place beforehand like that. The above quotation is

is not from memory. It is written down among some "sayings" of my wife which I have preserved.

6. The last sentence may possibly belong to the next test; it is impossible to tell. The 9th book from the right, on the top shelf but one, was "Chippinge, A Historical Novel," by Stanley Weyman. Nelson & Sons, London. Although the book is the 9th from the right, it was only just over a span from the end of the shelf, as the books are small ones.

Corroborative Statement by Miss Newton.

Mr. Irving asked me to look through the book "Chippinge" with a view to verifying the allusion to "Baronets, Titles, but particularly Baronets." Examined with this in mind, the book does seem to be unusually full of titles; I quickly counted twenty, as I turned the pages, and on page 28 I noticed that somebody's "first sitting had been graeced by the presenee of three royal dukes . . . and a seore of peers."

There are about eight baronets in my list, including Sir Robert Vermuyden, who is a conspicuous person in the story, closely associated with the hero.

I. NEWTON.

7. The sixth book from the left hand end of this shelf was "The Three Musketeers," by Dumas. I found nothing on page 18, but on page 19 (which touches page 18 when the book is closed) I found:

he soon perceived by eertain seratches that every weapon was pointed and well-sharpened, and that at each of these scratches not only the speetators, but even the aetors themselves, laughed like so many mad men.

This description at once reminded me of a picture I have at home, hanging in the spare bedroom, which illustrates the sentence "He that will this toast deny, down among the dead men let him lie." A Puritan stands beneath a picture of King Charles I. holding a wine-glass reluctantly in his hand. On each side of him stands a Cavalier with rapier in right hand and wine-glass in left, threatening to run him through if he will not drink to the toast. The Cavalier on the right has perhaps already gone beyond threatening, as the Puritan has caught hold of the blade with his hand. To the left are three more Cavaliers with swords raised

high in right hand, and wine-glasses in left, apparently chanting a song; a fourth, on a table, covers the Puritan with a gun. To my wife King Charles I. was a hero and a martyr. We bought this little picture together over twenty-six years ago, and it was one that we framed ourselves.

Corroborative Statement by Miss Newton.

I have verified the passage quoted from "The Three Musketeers," p. 19, Following it is a further description:

A circle was formed round them, the conditions required that at every thrust the person hit should quit the game, losing his turn to the advantage of the person who had hit him. In five minutes three were slightly wounded. . . .

With regard to its being a book that "deals with several periods of history," the Preface is concerned with the periods of Louis XIII. and XIV. (the word period is many times mentioned). There is also the period of the author himself. That is all.

I. NEWTON.

Mr. Irving sent the picture in question to the Society's Rooms, and we have in our possession a photograph of it which establishes the accuracy of his description. It will be noted that the date of the period covered by the reign of Louis XIII. and the early part of the reign of Louis XIV., that is, the latter half of the seventeenth century, corresponds approximately to the date of the scene illustrated by Mr. Irving's picture and the costumes worn by the Cavaliers are in general type such as one associates with Dumas's *Three Musketeers*.

Mr. Irving also sent to the Society the two red note-books discussed in Note 3, and the accuracy of his statements have been verified.

A statement from Mr. Y. is appended to the record of the sitting to the effect that the test was verified in his presence and that Mr. Irving's account of it is correct.

CORRESPONDENCE.

CONCERNING AN HALLUCINATION OF A CAT.

[In giving permission for the following Statement to be printed in the *Journal*, Dr. W. F. Princee asks us to say that it was made informally in a personal letter to the Editor, Mrs. Salter.]

To the Editor of THE JOURNAL OF THE S.P.R.

June 18, 1926.

DEAR MADAM,—Referring to pages 66-71 of your last *Journal* [Vol. XXIII., May 1926] relating to an evidential hallucination of a cat, with reference to a similar case in an earlier *Journal*, I may say that another and very interesting case of the sort is to be found in the *American Proceedings* for 1920, pages 294-308. These were the experiences of members of a family with which I have been in touch for many years. I took pains to collect the evidence, but it is of more importance that this evidence was studied by the son of one of the witnesses, who was at the same time the brother of a second and father of the third. He is a man of sceptical bent though interested and openminded, and as unbiased from family considerations as anyone whom I know.

In this case a white cat, which did not exist in the flesh, was seen many times over a period of 13 years. On several occasions the hallucination was experienced by two persons at the same time, one of whom called attention to it after it had been plainly perceived by the other. As in the case recently reported, the cat was on one or two occasions apparently felt as well as seen. And, according to the testimony, every such appearance of the "white kitten" was shortly followed, either by the death of a person related or the beginning of the fatal illness. My critical friend has not undertaken to decide whether there is or is not any significance in these coincidences, but he does declare that the coincidences existed.

A curious feature of the case to which I referred, that of the Young family, is that years before the first hallucination of a "white kitten" such a kitten was owned by one of the afterward witnesses, and mysteriously disappeared, with a consequent rather poignant effect upon the emotions of this witness. If it could be supposed that in some unknown fashion there could come into her mind premonitions of the death of relatives, it might be that by

some obscure mechanism, the subeonseious would call up the image of the cat that had disappeared and probably died. But one of the witnesses was of a younger generation and had no recollection of the historícal cat, and consequently no feelings whatever about it.

I suppose that a resolute speeialist in the manipulation of the theory of telepathy could explain the whole problem. It only needs that we suppose

- (1) That witness A was telepathically apprised of some morbid eondition on the part of each person, sueeessively, who died, with sueh accuraey that the impression never related to a mere illness but always to a fatal one.
- (2) That this telepathie impression, by a subconscious mechanism, ealled up the memory of the mysteriously-disappeared kitten.
- (3) That this memory objectified itself as the apparition of that kitten.
- (4) That by auto-suggestion the apparition was once reinforced by the illusion of actually feeling the cat.
- (5) And that on several oecasions, the hallucination of the eat, in the exact loeation it seemed to A to occupy was passed over to witness B or witness C by telepathy.

As easy as that, and yet it may all be the veriest "bunk!"

WALTER FRANKLIN PRINCE.

NOTES ON PERIODICALS.

THE first part of the second volume of the *Zeitschrift für kritischen Okkultismus* is of sueh high quality that the journal promises to be the leading European periodieal in psychical researeh. Dr. Auerbaeh has a paper upon the work of an alleged elairvoyant, Mr. S., in whieh he fails to eome to any deeision as to the true nature of the phenomena presented. Count Klinekowstroem publishes a comment on eertain statements included in the "Siebenmännerbueh," and Dr. Rosenbuseh has a erushing reply to the attaeks made upon him in the same volume. The issue eloses with an "open" letter to Mr. Dingwall upon a teehnical point recently diseussed, and a lively eontroversey between Count

Klinckowstroem and Baron von Schrenck-Notzing upon the management of mediums.

The *Zeitschrift für Parapsychologie* for November has a continuation of Mr. Krall's account of his experiments with the thought-reader, Ninoff; and Mr. Okolowicz of Warsaw has an account of the travel paintings of the medium, Marjan Gruzewski.

In the October issue of *Revalo Bund*, Dr. Mattiesen publishes an interesting survey of the recorded case of alleged shakings of dwellings in which séances are taking place. Another phenomenon which the author considers in the same article is the stopping of clocks produced by purported psychic agencies. The issue for November has a long discussion of points arising from a consideration of the results obtained by Mr. Soal and Mrs. Cooper.

The issues of *Nature* from July 31 have had a correspondence on Science and Psychical Research. The controversy was opened by a review of Sir Conan Doyle's *History of Spiritualism*, by the New Zealand entomologist, Dr. R. J. Tillyard. In the issue of August 28 the controversy was continued, and in that for September 11 criticisms appeared from the pens of Mr. Campbell Swinton and Dr. J. P. Lotsy, who inquired if Dr. Tillyard would not refuse to investigate reputed cases of insects with bony skeletons suckling their young. Mr. Campbell Swinton continued the attack in the issue for September 25, in which he was joined by Sir Bryan Donkin the following week. On October 16 Mr. Swinton again entered the arena with a lively discussion concerning the position of certain psychical researchers, and on October 23 Dr. Tillyard replied to certain of his critics in such a manner that a clear picture is obtained of his present attitude towards the matter in dispute. "It is not the number of séances that a man attends, but his capacity to draw definite conclusions" is, he says, what "really matters." In five sittings with three different mediums, Dr. Tillyard declares that he has had "definite supernormal results," and that these were under "strict test conditions."

Sir Oliver Lodge continued the discussion on October 30 with a consideration of the hypotheses which may be employed on the assumption that the phenomena investigated by psychical researchers "are real in the sense that when understood they will lead to an extension of natural knowledge."

On November 20, in an admirable editorial summing up, the

author called attention to the dubious history of spiritualism even where the subject matter had been investigated by scientific bodies. Thus the alleged phenomena of spiritualism can be compared with the mysterious "N Rays," which were the subject of fifty scientific papers and led to their discoverer being awarded a substantial prize by the Paris Academy of Sciences. In the concluding remarks the writer of the article shows an acute appreciation of the theories devised by the supporter of the reality of "spirit photography" and the "direct voice." "When the control becomes rigid," we read, "the phenomena cease altogether. That is the general rule, and it admits of only one interpretation" (p. 722). In spite, however, of the failures and discouragements, the author considers it "highly desirable that a competent body should exist for making out a *prima facie* case in favour of any alleged new phenomena of the class we are discussing. Such a body we have in the Society for Psychical Research. . . ."

The *Sunday Chronicle* (October 17, 1926) has been giving an account of their enquiry into the phenomena of spiritualism. A committee had been formed and the sittings of various mediums attended. Among those visited were Mr. Evan Powell, Mr. Harold Evans, Mrs. A. E. Deane, the Misses Moore, Mrs. Blanche Cooper, etc. The findings of the committee have not been favourable to the claims of the mediums, and on one occasion the light was turned up upon Mr. Harold Evans revealing the latter draped in a white overall posing as the materialised spirit, "Sister Catherine." This incident seemed to convince a few prominent spiritualists that Mr. Evans is not always reliable, although at a séance held on November 8 under the auspices of the Chiswick Christian Spiritualist Church, Mr. Evans' performance was stated to produce "undeniable evidence of materialisation and physical phenomena" (*West London Observer*, November 9, 1926). Similarly Mr. Munnings (see *Journal S.P.R.*, 1926, XXIII. pp. 73 *sq.*) has again started his performances, for on November 14 he conducted another of his experiments in "broadcasting spirit voices" at the Southend Kursaal. As at the previous exhibition (*Ib.* p. 74) no names were announced, but it is understood that the medium Munnings "following a period of retirement, has returned to public work again" (*Thameside Mail*, Nov. 20, 1926).

E. J. D.

233796

REVIEW.

The Divining Rod. By SIR WILLIAM BARRETT, F.R.S., and THEODORE BESTERMAN. Methuen (18s. net). pp. 336.

Dowsing was a subject of which Sir William Barrett had made a life-long study, and everyone interested in this curious by-path of knowledge must be glad that in the latter part of his life he found so able a co-adjutor as Mr. Besterman. The present volume is a worthy monument of their joint labours.

The history of dowsing is peculiar. Quite unknown in classical antiquity and, apparently, in the early Middle Ages, and not much in use among primitive peoples at any time, it suddenly becomes a subject of frequent reference in 15th century Germany, whence it seems to have been introduced into France, England, and other lands.

While at first mainly employed for the discovery of metals (with the detection of corpses and criminals as a side-line), its principal use at the present day is for the discovery of subterranean water supplies. For this purpose it has been often successfully resorted to in recent years by large landowners after the efforts of trained geologists had failed. Several instances of this, well documented and illustrated by plans, are quoted in the book.

It might be thought that the causes of a phenomenon so widespread and so readily capable of being subjected to experiment, would by now have been placed beyond doubt; and there is no dearth of hypothetical explanations, including diabolical agency, electricity and (abhorred word!) "cryptaesthesia." Our authors incline to the last, but he would be a bold man who would assert that any of the rival hypotheses has been satisfactorily proved or disproved.

It is in fact on the theoretic side that the book is weak. In particular the recent German investigations summarised by Count Carl v. Klinekowsstroem in *S.P.R. Journal* for 1925, pp. 54-60, deserve more consideration than the brief and not altogether accurate references made to them under the heading "Obsolete Theories."

The historic side, on the other hand, deserves nothing but praise, whether our authors deal with the earlier period before orthodox science had come on the scene, or with our own time when the dowser has to hold his own with the geological expert. For both periods the book is profusely illustrated, and some of the early prints are most entertaining. In conclusion, not the least of the book's many merits are the admirably full bibliography and index.

W. H. S.

JOURNAL

OF THE

Society for Psychical Research

NOTICE OF MEETING

A Private Meeting of the Society

WILL BE HELD IN

THE SOCIETY'S ROOMS,

31 TAVISTOCK SQUARE, LONDON, W.C. 1,

ON

WEDNESDAY, FEBRUARY 23rd, 1927, at 5 p.m.,

WHEN A PAPER ENTITLED

“A Report on Thought-Transference Experiments”

(Illustrated by Lantern Slides)

WILL BE READ BY

MISS INA JEPHSON.

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be admitted on signing their names at the door.*

NEW MEMBERS.

Carruthers, Miss Helen, 1 Campden Houses, Peel Street, London, W. 8.

Glover, Captain A. C., Middle Court, Hampton Court.

Moore, Miss M. H. S., 60 Acacia Road, St. John's Wood, London, N.W. 8.

Smith, Percy K., Painesville, Ohio, U.S.A.

Thompson, Dr. R. Busher, "Fellside," Brixham, S. Devon.

MEETING OF THE COUNCIL.

THE 232nd Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Monday, December 20th, 1926, at 3 p.m., SIR OLIVER LODGE in the chair. There were also present: The Rt. Hon. G. W. Balfour, Mr. E. N. Bennett, Sir Lawrence Jones, Bart., Mr. J. G. Piddington, Mr. W. H. Salter, Mrs. W. H. Salter, and Dr. V. J. Woolley; also, Mr. E. J. Dingwall, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Five new Members were elected. Their names and addresses are given above.

The Monthly Accounts for November, 1926, were presented.

PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 88th Private Meeting for Members and Associates was held in the Library at 31 Tavistock Square, London, W.C., on Monday, December 20th, 1926, at 5 p.m., DR. V. J. WOOLLEY in the chair.

DR. ROBERT H. THOULESS read a report on "The Alleged Action of Nervous Effluence in Hypnotism," which will, it is hoped, be published later in *Proceedings*.

A discussion followed in which Mr. G. R. S. Mead, Dr. C. S. Myers, Mr. Wohlgemuth, Dr. V. J. Woolley and others took part.

HYPNAGOGIC PHENOMENA.

NOTE BY F. E. LEANING.

SINCE our last note on this subject in the *Journal* for December, 1925, only a few cases have come to our notice, but two general observations arise out of them. The Rev. H. Byerley Thomson remarks that he had never heard of the visions, and had no experience of them until about two years ago, when he was surprised and puzzled by their occurrence. Yet he sees in the crystal and has had psychic experiences from the age of fifteen. His account was sent us in June, 1926. In August a letter appeared in *Nature* (Aug. 7th) from Dr. J. H. Kenneth referring to that of M. Gheury de Bray (of March 17th, 1923) and describing the faintly coloured landscape images (one of them recognised and therefore a memory-image) seen on waking. This drew forth a further letter from M. de Bray (*Nature*, Sept. 11th, 1926), and hence three other correspondents favoured us with descriptions. One of these, Miss Kennaway, also refers to the scanty information on the subject. As far as any reasoned and studious discussions of these phenomena are concerned, it is scanty, but since I have given attention to it I have been struck with the frequency with which the experience itself is met with in our literature. Just as Maury noticed in his patients at the Salpêtrière how marked a period the oncoming of sleep was for the development of certain symptoms, so one finds repeatedly that the hypnagogic condition (though not under its technical name as a rule) is mentioned in connection with visions of the specific type under consideration.

My second point is that in spite of the similarity that binds all these descriptions into the one class of *hallucinations hypnagogiques*, it is particularly unsafe to generalize on any particular feature of them. Mr. George E. Browne, a reader of *Nature* who wrote to draw my attention to the letters referred to, almost simultaneously with those received through M. Gheury de Bray, finds himself differing as widely as possible from the bulk of hypnagogists, in that he is most brilliantly awake and finds his visions so intensely interesting

that he has to stop them in order to get to sleep at all. Other points, such as the degree of illumination and colour, the speed, the character, and so on, will be found to be absolutely opposed in the experience of different individuals, even in this small group of half-a-dozen persons. This seems to illustrate the fact that the mechanisms of the unconscious are too intricate, or too much veiled by idiosyncrasy, to be definitely laid down yet. The only things that come out beyond dispute are that the subconscious does use memory images, as the conscious mind itself does (and must), that it recombines various elements so as to make unrecognised results, as some people also consciously do when "imagining," or writing fiction, designing, etc., and that it can help itself to ideas in neighbouring minds and produce much more marvellous effects in many ways than are possible to the conscious mind voluntarily using its normal powers.

With these preliminary remarks I now give the descriptions received, summarized where required by conditions of space.

I. From the Rev. H. Byerley Thomson.

Health: normal, nothing to account for the appearances. Size: of a postage stamp, external, about a few feet away, details visible and well-defined. Colour: never brilliant, always low in tone. "They have the appearance and characteristics of photographs more than of pictures" [Cp. *S.P.R. Proceedings*, vol. xxxv. p. 338]. Duration: a few seconds. Subjects: Faces, men, rarely women; head and neck. Two types, dark bearded Oriental, clean-shaven European; middle-aged, hard and severe, no movement, smile, etc. Women more varied, well-defined, "of a soulful expression." With one exception all of strangers; emphatically not produced by memory.

This gentleman tells me that he was originally trained as a civil engineer, but is naturally clairvoyant and mediumistic. When psychometrizing he sees the visions as larger and clearer than in the crystal; and can see them at any time on closing his eyes.

II. Mr. H. R. Calvert (through M. Gheury de Bray).

"My images are all 'cinematographic' and not panoramic." He gives an instance of seeing on waking (but with eyes still

closed) while his brother, who was already dressing, had just reminded him of the time, a group of students like those in a team photograph seen the previous evening. In it his brother was included, but in shirt-sleeves, without a collar, etc. This was evidently a combination of a memory-image with a modification from immediate consciousness, and as such is unusual. He adds, "The whole thing could not have taken much more than a minute. I am not quite certain whether I thought that what I was observing was the actual group of boys or whether I thought that it was a photograph, but if the latter I do not remember noticing the white mount. In any case . . . the whole picture was perfectly still, and I was in a wakeful condition."

III. From Miss M. Kennaway (through M. Gheury de Bray).

"These images appear for no apparent reason. Some are absolutely steady and do not alter at all but simply fade; others dissolve from one scene to another, these often containing figures which move about, usually in a dim light so that I am not certain on what they are engaged. These figures as a rule appear to belong to a bygone age.

"Scenery is nearly always unnaturally distinct, with the hard clearness of a cold day after rain. Sometimes, though, it is not so, and dark trees against a sunset sky, sheep coming down a lane towards me with light on their backs, or beautiful snow effects, among other scenes, have been true to nature in every way. Other pictures are in a strange dim light, neither sunshine nor true daylight.

"They all come usually on first waking. The scenes are sometimes quite small as though looked at through a diminishing glass, and with the clear brilliance seen through a camera lens.

"Faces also are very distinct, in a curious half light as a rule, and following each other sometimes in rapid succession. Wonderful patterns appear occasionally in neutral or dim colours, so intricate that great skill would be required to draw them and far too complicated for any but a general remembrance."

IV. M. Gheury de Bray.

Writing in *Nature* of September 11th, 1926, on "Spatial and Time Relations in Dreams," M. de Bray describes the emergence of a perfectly steady memory-image of a mountain side seen two

Set 3 (Nov. 14th) gave "a vast eurved shore of a lake or bay, seen through the loggia or forceourt of a Roman villa. The far distance was a mile or more and the intervening water faint mother-of-pearl with tiny ripples coming in. There were a number of ornamental bronze stands on stone bases, and of very elegant design, all round the edge.

Set 4, Night scene. Broad river intensely black, ehâteau on right, and small ill-defined building in far distanee. Observer apparently standing on bridge in foreground. No light in sky. This gave place to a bird with illuminated ruby eyes that went in and out! He eame four times with slight changes of form.

Set 5. Geometrical Star of turquoises, luminous globules, etc.

Set 6, and last. Proseanium arch of great height; pilasters arranged at odd angles, like a cubist drawing: impression of many people on the left. Then a "flash" view of a large studio in very warm colours; red turkey carpet, sienna red walls. Large divan with young man in grey suit leaning back. Large and fine painting above it. Easel in corner and lady in painting blouse facing observer but looking at the man. Lasted one-fifth second. The above scene disappeared, but some dim trace of the picture remained without colour. Against an all but black background eould dimly be diseerned the one figure it contained; like smoke it formed, faded, formed again, and again disappeared for good.

CONCERNING THE "MARGERY" CASE.

EDITORIAL NOTE.

IN Part 101 of *Proceedings*, pp. 414-432, there appeared a letter from the Hon. Everard Feilding embodying eertain observations by Mr. Hoagland and Mr. Code on Mr. Feilding's review of Mr. Hoagland's article in the *Atlantic Monthly* for November, 1925.

From Mr. Feilding's review and those replies it is abundantly clear that the whole question regarding the genuineness of the "Margery" mediumship has become involved in a tangle of allegations and denials on plain matters of fact, and of imputations and insinuations against the veracity of the principal persons coneerned, which it would be hopeless for any one not having personal knowledge of the disputants to attempt to unravel.

Accordingly, while feeling bound to allow our reviewer, Mr. Feilding, to correct certain points in his review, we appended an Editorial note saying that no further correspondence would be published.

Our desire is to have as little as possible to do either in *Proceedings* or in the *Journal* with the whole "Margery" question unless and until it is disentangled from the charges and counter-charges surrounding it, since, until this has been done, it is not possible (in this country at any rate) to make any advance in discussing the matter in the only aspect which is of interest to Psychical Research.

We print here, however, a letter from Dr. W. F. Prince, as it is confined to answering points already raised in a previous *Journal*.

DR. PRINCE'S LETTER.

December 16th, 1926.

To the Editor of the JOURNAL OF THE S.P.R.

DEAR MADAM,—On page 157 of the November *Journal*, referring to my review of the documentary evidence on the Margery Case, the following sentence occurs: "An attack is also made upon the various publications in favour of the medium, and extracts are selected in order to show the various 'changes,' 'omissions' and 'subtractions'." That statement is misleading: the changes, omissions and subtractions were charged against one publication, namely the one bearing the names of Dr. Crandon and others, entitled "Margery-Harvard-Veritas," which declared that it contained the Harvard sitting-notes "absolutely as written and signed." No answer to my charges has ever been printed, nor was one possible. I even saw the copy of the sitting-notes sent to the printer, with many passages cancelled by pen.

On the same page of your *Journal* it is asked why the *Scientific American* Committee accepted unfavourable conditions. I have repeatedly endeavoured to make the writer of the criticism understand that this Committee was not an independent body, but really a jury of the magazine, to give verdicts on cases brought before it. I took part in the investigation of several previous cases, wherein the apparatus was furnished and the other arrangements made almost entirely by the staff of the *Scientific American*. Later, in the Margery Case, certain members of the Committee

stepped out of their parts to a certain extent, but as long as Mr. Bird was Secretary to the Committee and "general stage manager" (his own term) no one of the Committee had a right to say him nay. Soon after Mr. Bird ceased to be Secretary, opportunities for further sittings were denied the Committee.

Every innuendo, in the item on your page 157, directed against the Committee, falls upon that member of the *Scientific American* staff who acted as "executive officer," kept the records, and arranged matters so that for weeks one member of the Committee did not even know that experiments were being conducted. As to the number of times the "link" was controlled, that appears to those most familiar with the situation a matter of little consequence, for reasons which did not appear until late in the series.

WALTER FRANKLIN PRINCE.

AN EARLY RECORD OF A POLTERGEIST CASE

The following extract from *The Political State of Great Britain, February, 1738*, p. 165, has been sent to us by Father Herbert Thurston, S.J.

Letters from Bristol of the 7th of January (1738) brought as the following very odd particulars which will serve to put people on their guard with respect to accidents which at first sight seem to have something in them supernatural.

From Portishead we have a very odd account of the inhabitants in general there having been for several weeks past under a consternation of witchcraft, notwithstanding the incongruity of such sorcery being yet surviving in Great Britain. An outcry was daily made of this prodigy by droves of people who visited the house where the witchcraft was reported to be in full power, which belonged to one Flower, an old tailor, noted for nursing parish children for 18d. per week. This old man and his old wife have severely felt the effect of it, for at every instant one or the other had a bang on the head, or some other part of the body, with large stones, spoons, knives, etc., and divers people who visited the house for their satisfaction and truth of the matter, met with the same reception, and saw the windows broke, but knew not by what means, and such was the fear of many

that they thought it dangerous to enter the house; and the two old people, in order to drive the dilemma from them, were constantly at prayer by the advice of the good people. At length a gentlewoman of this city (Bristol) who happened to be at a gentleman's seat, hearing of this, reported by the family where she then resided, and putting no faith in such chimeras, resolved like the rest to visit the bewitched house and saw several things flung about, but imperceivable from whence; and repeating her visit, at length began to look with a suspicious eye upon a little girl of about twelve years old, grand-daughter to the old people, who, she always perceived, placed herself in a window behind whatever persons came into the room, and she receiving a blow on the arm with a spoon, conjectured it must come from the girl, and therefore immediately searched her, and to her surprise found two pockets full of large pebble stones, etc., under her petticoats, which she artfully flung at convenient opportunities, and carried on this subtilty so far as to occasion much wonder that a little witch so young could manage her scheme so well to deceive a whole parish; for beside this she had a knack in changing her voice to several tones. The gentlewoman had the thanks of the whole parish for laying this young witch.

NOTES ON PERIODICALS.

THE October issue of the *Journal* of the American Society for Psychical Research has a paper by Mr. René Sudre in defence of Crawford. Mr. Sudre is of the opinion that the Goligher phenomena were authentic, and that their investigator's findings are of capital importance. He does not attempt to meet the objections raised by the English inquirers and also by Dr. Rosenbusch in the "Dreimännerbuch," neither does he comment upon the remarkable discrepancies between Crawford's theories and the photographs which are supposed to prove the correctness of those ideas.

The same number has an account of a sitting with Frau Silbert by Baron Winterstein, who describes the usual manifestations occurring with this medium. The November issue of the same *Journal* has a detailed account of a sitting with Margery, apparently conducted by Professor McComas (Princeton) and Professor Overstreet (New York). Attempts were made to meet

certain objections raised against the control when the glass cabinet was in use, and fifty large-headed luminous pins were placed on Margery's arms, wrists, ankles, head and knees. Whilst Prof. Overstreet had his hand over the medium's mouth, Walter both whistled and spoke, and certain luminous objects remained floating within the cabinet in front of the medium. The bell-box was also employed, and when Prof. Overstreet carried it about, withdrawing nine feet from the medium, the bell continued to ring intermittently. These phenomena, the report states, took place in red light, "beginning and ending in the same period of red light" (p. 682).

Bulletin IV. of the Boston Society for Psychic Research consists of a very suggestive report by Mrs. Sagendorph of certain experiences of her own which formed the basis of some experiments with mediums. The narrative is clearly written; the notes are full and provide a running commentary to the text; and the story provides a neat little episode in the history of mental mediumship. It is a pity that more notes were not taken at the beginning, but this can easily be understood when it is remembered that the characters in the incident were not aware of the developments which subsequently ensued.

Psyche for October has a spirited discussion between rival anthropological experts on the claims of the "diffusionists," whilst Prof. McDougall contributes a long paper on the "Margery Mediumship" in which he reviews the history of the case, with special reference to his own methods in its investigation. The paper contains a number of novel features and should be read by all those who wish to become acquainted with the personalities of this famous controversy. The author is of the opinion that, should Margery's claims be substantiated, she is "perhaps the most remarkable medium of all time" (p. 15). In considering the positions of the various opposing parties in the case, Prof. McDougall divides them into two opposing camps, the Pros and the Cons. Amongst the Cons he cites Dr. Prinee, Mr. Hoagland, Dr. Comstock and himself. As regards his own observations, Prof. McDougall states that he has taken part "in a considerable number of investigations of alleged supernatural phenomena"; but hitherto he has "failed to find convincing evidence in any case." Prof. McDougall then continues to examine the Margery case, and in an acute analysis of

the alleged teleplastic phenomena contrasts the appearance of the "teleplasm" when lying on the table and its alleged activities when invisible and under a good light. This difficulty is one which has never been squarely faced, and it is present not only in the case of Margery. Thus the fragile nature of Eva C's "teleplasm" can be compared with the alleged formations responsible for the supposed telekinetic phenomena of the Brothers Schneider. The apparent inconsistency may be due to our own ignorance, or it may on the other hand be due to the fact that the whole theory of "teleplasm" is in reality based upon a gigantic imposition. At all events, Prof. McDougall has done good work in exposing its presence in the case of the Boston medium.

The *Zeitschrift für Parapsychologie* for December, 1926, has a continuation of Mr. Krall's discussion of thought-transference in men and animals. He continues his account of the experiments with the Brazilian telepathist, Ninoff. Professor H. J. Klein supplements the discussion with a brief paper on the same medium, in which he comes to the conclusion that there is no reasonable doubt of the reality of Ninoff's powers; whilst Mr. Valdek and Mr. Mery give their views concerning the phenomena. Mr. Ninoff's exhibition appears to be somewhat as follows. He stands in a circle of about a dozen persons, all of whom are entire strangers to him. His eyes are bandaged with a napkin and the bandage is supplemented by a rolled-up glove which is laid over his eyes. He then asks one of the company to think of an object which he is to remove from the thinker's pocket. Upon a member of the audience obliging, Ninoff approaches him and proceeds to rummage through his pockets. We will assume that the object thought of was a pocket-book. Ninoff produces it, and then asks for certain of the contents of the pocket-book to be thought of. The owner does so, and the medium indicates them correctly.

Revalo Bund for December has a paper by Prof. Messer of Giessen on the psychology of the opponents of occultism, in which he discusses the recently published works of Hellwig¹ and Bruhn.²

Prof. Messer complains that neither Hellwig nor Bruhn are justified in their criticisms since both have had but little actual experience. Those who have had such experience are inclined,

¹ A. Hellwig, *Okkultismus u. Wissenschaft* (Stuttgart, 1926).

² C. Bruhn, *Gelehrte in Hypnose* (Hamburg, 1926).

according to Messer, to reproach critical authors with the retort, "You speak as the blind man speaks of colour" (p. 360).

The same issue has a continuation by Dr. Mattiesen of his paper on the appearance of the living in the trance-drama of mental mediums.

The *Occult Review* for December has the second part of Mr. Besterman's interesting account of cases of clairvoyance as seen in primitive peoples; and the Editor has a few notes on occult self-development among Western students.

E. J. D.

Mr. Bluett Lee, whose contributions to American legal periodicals on the law as affecting Psychical Research we have previously noticed, has in the *Virginia Law Review* for November 1926 some interesting comments on a recent case in the English Courts in which the copyright in automatic writing was in dispute. He suggests that the "communicator" could and should have been called as a witness! While the circumstances in this particular case were peculiar, the general question as to the copyright not only of automatic writings, but of the trance utterances of mediums, requires careful consideration by Psychical researchers.

CORRESPONDENCE.

THE OBJECTS OF THE SOCIETY.

December, 1926.

To the Editor of the JOURNAL OF THE S.P.R.

DEAR MADAM,—Recent correspondence on Psychical Research in *Nature* and a leading article in the number for November 20th, 1926, winding up the discussion, afford perhaps a good occasion for reminding members of our Society what the Society stands for and what the objects of its principal founders were. The article referred to, which is on the whole friendly to the Society, though not perhaps very well informed, states that "The S.P.R. founders were largely the Fabians of Spiritualism. Their object was to sift the physical and mental phenomena of Spiritualism and to sort out those to which they could give their adherence without a loss of self-respect or scientific standing." Now as myself one of the founders and intimately connected with them,

I can say emphatically that this was not their object. They did not desire to find among the evidence presented to them what they could profess to believe without sacrificing their reputation. They were not so unscientific, nor, I may add, so unscrupulous. Their hope in founding the Society was to further investigations in which they had already been engaged, and, with a view to increasing our knowledge of facts, to get in touch with as many other people interested in the subjects in question as possible, especially with those who had themselves had experiences bearing on them.

On the whole we have, I think, been fairly successful in this. But quite lately there has seemed to be a difficulty; fewer accounts of experiences have, I believe, been sent to us. This may be due to a recurring, but very erroneous, idea that we have had enough. But it may be partly due to a different cause of which I have heard rumours—rumours which are really the reason for my writing this letter. I am told that there are members of the Society who think that those who manage it are unduly selective in what they publish in *Proceedings*, publishing only what accords with their preconceived theories, or what tends in the direction of their own desires. This would be almost as bad as the principle of selection of which *Nature* accuses the founders of the Society and would be altogether wrong for a scientific society. Of course it would be quite permissible for a society existing with the object of encouraging among its members and spreading abroad a particular belief, but the object of our Society is simply to try to find out the truth, and we are bound to publish what seems good evidence either in favour of the truth of certain theories or of certain alleged facts, or, on the other hand, against them. Only the evidence must be good, or at least as good as our researches can make it. Those who have already made up their minds that all is known that can be known, whether negatively or positively, about the subjects our Society exists to investigate, naturally will not be interested in our *Proceedings*. Neither those determined to doubt nor those determined to believe will care for evidence which might disturb them in their point of view. We publish for those who realise that much evidence is still required, that a comparative study of well evidenced phenomena is much needed, and that hardly anything is yet known of the way telepathy, for

instance, works. We are still groping about in the dark about this and other things.

But our critics will perhaps say that what they complain of is not intentional selection, but a difference of judgment about what is good evidence. That, I fear, may be more or less inevitable, but I would urge critics to call the attention of our officers to any case which they think has been improperly overlooked. Discussion may reduce differences of view and is, at any rate better than attributions of unworthy motives on entirely conjectural grounds.

In conclusion, I would beg for patience. Considering the extreme difficulty of our subjects, the few people who can produce the evidence we wish to investigate, and the comparatively small number of investigators, I cannot think our progress has been so very slow, nor do I think it likely to be rapid in the immediate future, or that we can hope constantly to have for publication papers of a sensational kind. That the whole investigation is of the most important nature possible I, however, feel as strongly as I have always done.

I am, Madam,

Yours faithfully,

ELEANOR MILDRED SIDGWICK.

REVIEW.

Okkultismus und Wissenschaft unter besonderer Berücksichtigung der Telekinese und der Materialisationen. Von DR. ALBERT HELLWIG. Pp. xi. 127. Stuttgart: F. Enke, 1926. M. 6. 30.

THIS volume is another of those contributions to serious discussion which are now appearing from the members of the critical German school of psychical researchers. It deals mainly with telekinesis and materialization, and the author selects for his attack Eva C. and Willi Schneider. Dr. Hellwig is not convinced of the *bona fides* of either medium, and he discusses in some detail the reasons why the new German school reject the testimony of witnesses to the reality of the physical phenomena.

E. J. D.

JOURNAL

OF THE

Society for Psychical Research

NOTICE OF MEETING

A Private Meeting of the Society

WILL BE HELD AT

19B TAVISTOCK SQUARE, LONDON, W.C. 1,

IN THE HASTINGS HALL,

ON

WEDNESDAY, MARCH 16th, 1927, at 5 p.m.,

WHEN A PAPER ENTITLED

“My Transatlantic Experiences”

WILL BE READ BY

THE PRESIDENT.

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be admitted on signing their names at the door.*

NEW MEMBERS.

Giberson, O. O., M.D., 538 East Broadway, Alton, Ill., U.S.A.

Huxley, Professor Julian S., King's College, Strand, London, W.C. 2.

Le Rossignol, Miss C. E., 37 Victoria Road, Kensington, London, W. 8.

Librarian, Swarthmore College Library, Swarthmore, Penna., U.S.A.

Sesé, Albin, 51 rue Perronet, Neuilly s/Seine, France.

Svoboda, Dr. Karlo A., Wilsonov trg 107. Belgrade, Jugoslavia.

Thomas, John F., 4375 Buena Vista, West Detroit, Michigan, U.S.A.

MEETINGS OF THE COUNCIL.

THE 233rd Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Monday, January 31st, 1927, at 2.30 p.m., THE RIGHT HON. GERALD W. BALFOUR in the chair. There were also present: Mr. W. W. Baggally, Mr. E. N. Bennett, Sir Lawrence Jones, Bart., Mr. J. G. Piddington, Mr. W. H. Salter, Mrs. W. H. Salter, Dr. F. C. S. Schiller, Mrs. Henry Sidgwick, and Dr. V. J. Woolley; also, Mr. E. J. Dingwall, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

The Report of the Council for the year 1926 was considered and approved as amended.

THE 234th Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Monday, January 31st, 1927, immediately after the Annual General Meeting of the Society, THE RIGHT HON. GERALD W. BALFOUR in the chair. There were also present: Mr. W. W. Baggally, Mr. E. N. Bennett, Sir Lawrence Jones, Bart., Mr. J. G. Piddington, Mr. W. H. Salter, Mrs. W. H. Salter, Dr. F. C. S. Schiller and Mrs. Henry Sidgwick; also Mr. E. J. Dingwall, Research Officer, and Miss Isabel Newton, Secretary.

Seven new Members were elected. Their names and addresses are given above.

Professor Dr. Hans Driesch was re-elected President of the Society for the year 1927.

Committees were elected as follows:

Committee of Reference and Publication.—The Right Hon. Gerald W. Balfour, Sir Oliver Lodge, Dr. T. W. Mitchell, Mr. J. G. Piddington, Mr. W. H. Salter, Mrs. Henry Sidgwick, Mr. W. Whately Smith, and Dr. V. J. Woolley.

House and Finance Committee.—Mr. W. W. Baggally, Mr. W. H. Salter, Mrs. W. H. Salter, Mr. Sydney C. Scott, and Dr. V. J. Woolley.

Mr. W. H. Salter was re-elected Hon. Treasurer; Mrs. Henry Sidgwick and Mr. W. H. Salter were re-elected Hon. Secretaries; Mrs. W. H. Salter was re-elected Hon. Editor, and Dr. V. J. Woolley, Hon. Research Officer; and Messrs. Miall, Wilkins, Avery and Co. were re-elected Auditors for the current year.

Corresponding Members and Hon. Associates were elected for the year 1927.

ANNUAL GENERAL MEETING OF MEMBERS.

THE Annual General Meeting of Members of the Society was held at 31 Tavistock Square, London, W.C., on Monday, January 31st, 1927, at 3.30 p.m., THE RIGHT HON. GERALD W. BALFOUR in the chair. There were also present: Mr. W. W. Baggally, Mr. E. N. Bennett, Mr. Theodore Besterman, Mrs. G. R. Davis, Mrs. Dingwall, Mr. C. B. Fernald, Mrs. Fernald, Sir Lawrence Jones, Bart., Mrs. Kingsley, Mrs. Leaning, Mr. J. G. Piddington, Mrs. Robertson, Mr. W. H. Salter, Mrs. W. H. Salter, Dr. F. C. S. Schiller, Mrs. Henry Sidgwick, Mr. W. S. Montgomery Smith, and Mr. Warren J. Vinton.

The Chairman presented the Report of the Council. MR. W. H. SALTER read the Report to the Meeting, and discussion was invited.

In reply to questions as to the proportion of the Society's income devoted specifically to research, and to the Library, the Hon. Treasurer said it would be most misleading to take

the sum appearing in the Annual Accounts under the heading "Research and Travelling Expenses" as being any gauge of the extent of the Society's research work. In the first place, much of the most important research work was done voluntarily by members and did not cost the Society a penny, except for printing the results. Further, both the Secretary and the Assistant Secretary, in addition to their ordinary administrative work, spent considerable time on what is definitely research work, and the salary of the Research Officer was paid out of a separate fund, and so did not figure on the General Accounts.

Owing to the generosity of various members, finance had not for some few years past been, and was not now, in any way a limiting factor in research. As regards physical phenomena, the difficulty was to find subjects worth investigating and willing to be investigated under suitable conditions.

As to the Library, it should be remembered that the Society received most of the current literature of any importance either by gift or in exchange from other Societies. The Council were however carefully considering whether any improvements could be effected in the Library and the Library Catalogue.

The Hon. Treasurer, presenting the Financial Statement, said that the Society started the year with a balance in hand of £703 8s. 4d. and ended with a balance of £425 7s. 8d. Of this balance £177 17s. 9d. belonged definitely to Research, being the balance of Special Research Donations; and £150 was on deposit (£100 being placed to the Dilapidations Fund, and a legacy of £50 was awaiting investment). The actual balance was therefore £110 3s. 5d. On the other hand, upwards of £400 had been invested. It had already been mentioned that a member who died recently had very generously left to the Society a legacy of £200 free of duty, but this had not yet been received. He felt that he ought to add that the Council were always much touched when members remembered the Society in a way which would help to enable it to carry on its work in the future.

The Chairman announced that the six retiring Members of Council offered themselves for re-election. No other nominations having been received, the following were declared to be

duly elected Members of the Council: The Rt. Hon. G. W. Balfour, Mr. E. N. Bennett, Sir Lawrence Jones, Bart., Sir Oliver Lodge, Professor W. M'Dougall, and Dr. V. J. Woolley.

ANNUAL REPORT OF THE COUNCIL FOR 1926

THE Society has had the honour, during the year 1926, of having Prof. Dr. Hans Driesch of Leipzig as its President, and we are glad to be able to announce that he has consented to allow himself to be nominated for re-election for a second year. We cannot, of course, expect from him a second presidential address, but hope that he may visit us, and perhaps have something to say to us on his way home from the United States in March.

In no country has greater scientific interest been shown in Psychical Research of recent years than in Germany, and we feel confident that Dr. Driesch's two years of presidency will contribute to closer co-operation between ourselves and German investigators in the same fields.

The Council observe with gratification signs of increased interest in the Society's work among persons who have not themselves taken active part in it, but approach the subject through research in other scientific fields, such as Natural Science or orthodox Psychology. We may instance the recent discussion of physical phenomena in *Nature* which closed with the Editorial comment that it is "highly desirable that a competent body should exist for making out a *prima facie* case in favour of any alleged new phenomena of the class we are discussing. Such a body we have in the Society for Psychical Research;" and also Dr. Broad's comments in his book *The Mind and its Place in Nature*, reviewed in our *Journal*, December, 1925. Our members may also remember the series of articles on "Spiritualism and the Church," published in the *Morning Post* in March and early April, in which Dr. Percy Dearmer expressed high appreciation of the Society's work and critical methods. In this connexion we may also mention that for the first time an Academic Institution has seriously discussed the case for and against Psychical Research.

A special course of lectures was given at Clark University, Worcester, Mass., last November and December, among the lecturers being Dr. Driesch, Dr. Schiller and Dr. Walter Prince.

The Society undoubtedly owes its position in the scientific world, of which the aforesaid references are evidence, to the consistency with which, avoiding all sensationalism, it has adhered to the fundamental principles of scientific enquiry, and in particular to its patient accumulation and cautious sifting of evidence. The Council feel that at no time in the Society's history has it been more important to maintain this attitude than at the present time. In early days two of the principal obstacles with which the Society had to contend were indifference and ridicule. These have now been replaced in many quarters by an attitude of uncritical acceptance, which is impatient of the Society's apparently slow advance, and conduces as little as indifference to impartial enquiry.

The phenomena with which the Society deals occur for the most part sporadically, and cannot be produced to order, and the conditions of their occurrence are still almost unknown. A long time has to be spent in the accumulation of apparently dull and trifling details before any conclusions are reached which are worth publication. The Society therefore owes a great debt of gratitude to those of its members who have assisted by placing at its disposal material showing *prima facie* evidence of supernormal origin, *e.g.*, either in the form of their own automatic writings, or in carefully annotated records of sittings with trance mediums or of spontaneous or experimental thought-transference.

Investigations are being carried on in consultation with our officers and independently, which promise well. But even should they prove negative or inconclusive, they may be instructive as to method, or may point in a fairly decisive way to a possible explanation of the observed phenomena. Of experiments and investigations which prove purely inconclusive (and in all systematic work there must be such), it is of course seldom desirable to publish accounts in detail.

An experimental investigation, in which Mrs. Warren Elliot and other trance-mediums are co-operating and several members of the Society are assisting, has been for some time in progress.

It has been rendered financially possible by special donations from members of the Society, and particularly from one very generous donor who wishes to remain anonymous. Those engaged in the work are very hopeful, from what they have already obtained, of getting results of interest and value; but it is likely to take a considerable time to carry out their plans, and it is not desirable to say much about the investigation while it is going on.

The Council have made, and are continuing to make, efforts to get into touch, while the phenomena are actually in progress, with so-called poltergeist cases—movements of objects, noises, etc., which seem to be connected with particular localities or the presence of particular individuals. As these occurrences are generally known to the local clergy, the Council caused a letter to be sent to the principal religious papers in the hope that this would lead to the Society being promptly notified of any such cases as might occur. We cannot congratulate ourselves on much success so far. The phenomena are of course rare, and out of all the cases of poltergeists and haunted houses reported to us during the year only a few appeared sufficiently promising to be worth visiting by representatives of the Society. In none of these cases were phenomena of interest observed. In one “haunted house” where several members of the Society had opportunities of observation, the investigators were able to suggest a normal explanation.

Miss Newton's experiments in thought-transference mentioned in our last report have been reported on by her and by Miss Jephson, who assisted her throughout. Their report, which is on the whole disappointing though it presents points of interest, will be read at a private meeting of the Society and printed in the *Journal*. Miss Newton continues experiments of a preliminary kind at 31 Tavistock Square with any members of the Society who wish to test or discuss their telepathic or other psychic powers, and cordially invites members to call with this object.

Our members will be interested to hear that Mrs. Piper's health has sufficiently improved to enable her (with the consent of our Society) to agree to give a series of sittings under the auspices of the Boston Society for Psychic Research.

Certain letters and other manuscripts which had belonged to the medium Daniel Dunglas Home, together with photographs and a model of his hand, were offered to the Society by a nephew of the late Mr. Alexander N. Aksakoff, now unfortunately a Russian political refugee. The Council welcomed the opportunity of acquiring these documents and relics, not only for their intrinsic interest, which is considerable, but also as being in some way a link with Mr. Aksakoff, who at his death bequeathed a large legacy which was the basis of our Endowment Fund. Many of the documents have never been published, and throw an interesting light on the career and times of D. D. Home, a fact which members who attended the *Conversazione* in November, when Mr. Dingwall exhibited and explained some of the more important ones, will appreciate. With them was presented to the Society a large bronze bust of D. D. Home. A catalogue of the documents has been compiled, and can be consulted by members in the Society's rooms.

The increase in applications for membership of the Society which we were able to report last year has not been maintained, and we have fallen back to the number in 1923.

Fifty-nine Members were elected during the year, and one Associate became a Member. Two Associates who resigned in 1925 cancelled their resignations, and two who were included in the losses during the same year paid up their arrears of subscriptions and were reinstated. On the other hand, eleven Members and ten Associates died during the year, thirty-three Members and twenty Associates resigned, and twelve Members and four Associates were removed from membership owing to non-payment of their subscriptions. In the great majority of cases of resignation the necessity for economy has been given as the reason. The Secretary reports that the total membership of the Society now stands at 1099, of whom 608 are Members, and 491 are Associates.

The Council regret to have to record the death of several members of long standing, including Mr. Desmond Adair, Professor E. G. Browne, Mr. Henry Holt, Dr. H. L. Noel-Cox, Professor W. Romaine Newbold (a Corresponding Member), S. M. la Regina Madre Margherita of Italy, Mrs. H. D. Sedgwick, and Mr. E. J. Thomson.

Four Parts of *Proceedings* were published during the year: Part 97 in January, Part 98 in June, Part 99 in July and Part 100 in December. The expenses of printing these Parts and the monthly *Journal* amounted to £764, an increase of more than £150 on the total for last year.

The sales of the Society's publications at half-price to Members and Associates realised £91 1s. 10d., and included two complete sets of the *Proceedings* and of the *Journal*. The sales to the public, by Mr. Francis Edwards, realised £73 6s. 9d. net, and in America, by the F. W. Faxon Co., £25 12s. 2d.

An exceptional item of expenditure during the year was the painting of the outside of the house, a recurrent expense under the terms of the lease. This was done early in the summer and cost about £80.

The Council once more desire to express their gratitude to Mr. Sydney C. Scott for the legal advice and assistance that he has generously given during the year in regard to various questions arising out of the Society's tenancy of 31 Tavistock Square.

One General Meeting, four Private Meetings, and one *Conversazione* have been held during the year.

February 18th. "Some Personal Psychical Experiences and Experiments," by Dr. William Brown.

¹ March 18th. Presidential Address by Dr. Hans Driesch.

June 2nd. "The Psychology of Plotinus, and Its Interest to the Student of Psychical Research," by Mr. G. W. Lambert.

July 15th. "One Crowded Hour of Glorious Life," by Mr. J. G. Piddington.

November 16th. A *Conversazione*.

December 20th. "A Report on the Alleged Action of Nervous Effluence in Hypnotism," by Dr. Robert H. Thouless.

¹ General Meeting.

MEMORANDUM OF ASSETS.

GENERAL FUND.

£563 0 0	London Midland and Scottish Railway Co. 4% Preference Stock.
£520 0 0	East Indian Railway Deferred Annuity.
£1,540 0 0	East Indian Railway Irredeemable Debenture Stock.
300	Deferred Shares of 5s. each of the South Staffordshire Tramways Co., Ltd.
£175 4%	Debenture Stock of the South Staffordshire Tramways Co., Ltd.
225	Consolidated Ordinary Shares of £1 each in the Prescott Gas Co.
£100 4%	Preference Stock of the Prescott Gas Co.
£800	York Corporation 3% Redeemable Stock.
£1,200	Southern Nigeria Lagos Government 3½% Inscribed Stock.
£937	London Midland and Scottish Railway Co. 4% Debenture Stock.
£350 5%	War Stock, 1929/47.
£62 19 0	2½% Consolidated Stock.
£38 11 2	2½% Annuities.
£250	New South Wales 5% Stock, 1935/55.

} Edmund Gurney
Library Fund.

Piper Trust Fund Securities held by Trustees.

ENDOWMENT FUND.

£2,258 0 0	London Midland and Scottish Railway Co. 4% Preference Stock.
£1,260 0 0	East Indian Railway 4½% Irredeemable Debenture Stock.
£260 0 0	East Indian Railway 3½% Debenture Stock.
£1,055 0 0	Great Western Railway 5% Rent Charge Stock.
£908 0 11	India 3½% Stock.
£1,797 0 0	London and North-Eastern Railway 4% Debenture Stock.
£850 0 0	5% War Stock, 1929/47.
£559 2 6	4% Consolidated Stock.
£650 0 0	National War Bonds 4% 1928.
£600 0 0	4% Conversion Loan, 1940/44.
£500 0 0	4% Victory Bonds.
£161 11 6	New South Wales 5% Stock, 1935/55.

ENDOWMENT FUND FOR PSYCHICAL RESEARCH, ACCOUNT FOR 1926.

RECEIVED.

To Balance in hand, December 31st, 1925, -	-	-	£106 13 3
" Interest on Investments, -	-	-	380 11 10
			<hr/>
			£487 5 1

PAID.

By Income Tax on War Loan, -	-	-	-	£13 0 0
" Research Officer's Salary, -	-	-	-	250 0 0
" Balance in hand, December 31st, 1926, -	-	-	-	224 5 1
				<hr/>
				£487 5 1

We have examined the above Accounts and compared them with the Society's Cash Book, Receipt Books and Vouchers, and certify that they are in accordance therewith. We have also verified the investments of the General and Endowment Funds as set forth in the above Statements.

52 Coleman Street, London, E.C. 3, January 29th, 1927.

MALL, WILKINS, AVERY & Co., Chartered Accountants.

CORRESPONDENCE.

"THE DIVINING ROD."

To the Editor of THE JOURNAL OF THE S.P.R.

9th January, 1927.

DEAR MADAM,—May I be allowed to comment on one or two remarks in the review of *The Divining Rod* by Sir William Barrett and myself which appeared in *Jour. S.P.R.* (1927), xxiv. 16?

Your reviewer writes: "Our authors incline to the last [theory, that is, cryptesthesia], but he would be a bold man who would assert that any of the rival hypotheses has been satisfactorily proved or disproved." On the contrary, while not claiming that we have proved dowsing to be a phenomenon of cryptesthesia (since proof in such a connexion is impossible) we do claim that we have "proved" dowsing to be insusceptible of a physical explanation. And if your reviewer questions this claim it would be a matter of the greatest importance and interest to know his arguments.

Your reviewer refers to the investigations of von Klinckowstroem and writes of our "not altogether accurate references" to them. Since our reference consists of a verbatim quotation from a letter by von Klinckowstroem I cannot see where the inaccuracy arises.

Finally, may I very respectfully take exception to the general tone of the review, which, in my opinion, is hardly worthy of a book containing the life-work of the chief founder of the S.P.R.? It was the considered opinion of Sir William Barrett that "the first movement of thought" towards incorporating cryptesthesia into the canon of accepted science "will occur from the impossibility of finding any normal explanation of the phenomena of dowsing." (*The Divining Rod*, p. 276.) It therefore comes as rather a shock to find dowsing described in the organ of the S.P.R. itself as a "curious by-path of knowledge."

Yours faithfully,

THEODORE BESTERMAN.

Note by the Reviewer.

It cannot often happen that a reviewer is taken to task by an author on account of a review so preponderantly favourable as my notice of *The Divining Rod*.

I called dowsing a "curious by-path of knowledge" because it has no obvious connection with any other branch of recognised science or psychical research. The intellectual curiosity which leads distinguished scientists like Sir William Barrett to pursue such by-paths is a scientific virtue of the highest order.

I do *not* refer "to the investigations of von Klinckowstroem," but to a summary by him in the *Journal* for April, 1925, of the investigations of other German scientists. Either these investigations are not referred to at all in *The Divining Rod* (the investigators are not mentioned by name in the book), or the only reference is that on p. 250 ("In Germany most students of this subject," etc.), which entirely misrepresents their views. Either alternative is a serious blemish in a book of this size and scope.

The positive evidence given in the book for cryptesthesia as explanatory of dowsing is quite inadequate. Mr. Brown's experiments (pp. 256, 257) do not exclude the possibility either of telepathy or of normal causes (*e.g.* unintentional hints from bystanders): the Albert Hall experiments do not exclude telepathy. None of the experiments are *in pari materia* with dowsing for underground water or minerals, the locality of which is not within any person's normal knowledge.

NOTES ON PERIODICALS.

THE *Revue Métapsychique* for Nov.-Dec., 1926, has an account by Dr. Osty of a further series of sittings with the Polish medium Guzik. The séances took place at the Institute and were very unequal in quality. Dr. Osty seems inclined to adopt the provisional hypothesis of the genuineness of Guzik's powers, but he has to admit that as the conditions of control became such as to lead to a favourable judgment, so the quality of the phenomena became poorer and their number fewer.

The *British Journal of Psychical Research* for Jan.-Feb. 1927, has an account of the early history of Eleonore Zügun, the Roumanian poltergeist girl; and Dr. R. J. Tillyard contributes the accounts of two sittings with Margery in 1926. In the second séance the teleplasm was examined and felt by Dr. Tillyard. It was "a large mass of peculiar white substance just like cooked brains." To the touch the mass felt "like warm rubber or wax, and was definitely turgid..." (159).

The *Hibbert Journal* for January has a stimulating article on the drama of death and resurrection by Mr. W. J. Perry of University College, London, and an interesting sketch by Mrs. Liveing of Jean Vianney, the Curé of Ars. Although the poltergeist phenomena are not discussed, a good idea is given of the life of this amazing person.¹

The *Zeitschrift für kritischen Okkultismus* (Bd. ii. Heft 2) has a paper by Count von Klinekowstroem on Nostradamus and a note by the same author on the history of his experiences in occultism. Dr. Richard Baerwald has a criticism of the recently published experiments of Mr. Krall which were undertaken with a view to testing the Lehmann and Hansen experiments in involuntary whispering. Dr. Baerwald considers in some detail the astonishing differences observable in the two series of experiments, and comes to the conclusion that Mr. Krall's work cannot be said to have disproved the factor which was thought so conspicuous in the Danish experiments. Count Perovsky-Petrovo-Solovovo contributes to the same issue a candid criticism of the recently published account of the Dunraven sittings with Home. It is clear that the Count finds himself in considerable difficulties when he tries to devise normal explanations for the phenomena, and he is to be congratulated upon his fearless attempt to deal with the problem and his suggestions that Home occasionally used a confederate. He admits that during the majority of Home's séances it was possible for the medium to cheat. The question remains as to whether he in fact did so, and indeed whether the admission of wholesale cheating will in any way explain the manifestations. Finally he records the case of a Russian military officer whose desire to believe was so great that he forbade his

¹ For those who wish to examine the evidence regarding the phenomena occurring in the presence of the Curé of Ars, I add here a few references in chronological order: J. Chantrel, *Le Curé d'Ars*, 5^e éd. (Paris, [1859 ?]), pp. 36-37; D. J., *Le Prêtre devant le Peuple*, 3^e éd. (Lyon, 1861), pp. 483-484; A. Monnin, *Le Curé d'Ars* (Paris, 1864), pp. 203 seq., 213 seq.; G. Molyneux, *The Curé d'Ars*, 2nd ed. (London, 1869), pp. 138-157; J. Darche, *Vie nouvelle du vénérable curé d'Ars* (Paris, 1870), pp. 218-223 [cautions regarding the theory of devils]; E. D. de Givré, *Un Curé de campagne au XIX^e Siècle* (Paris, 1882), ii. pp. 11 seq.; K. O'Meara, *The Ven. J. Baptiste Vianney* (London, 1891), pp. 39-46; J. Vianey, *The Blessed John Vianney* (London, 1906), p. 78; H. I. Sevin, *Vie illustrée du bienheureux J. B. M. Vianney* (Lyon, 1917), p. 55.

wife to mention that she had detected Guzik in a trick which explained certain phenomena. Were there not, he asks, a few such sitters at the Dunraven sittings?

E. J. D.

REVIEW.

Une faculté de connaissance supra-normale. Pascal Forthuny.
Par Dr. Eugène Osty. Pp. xi. 180. (Paris: Félix Alcan,
1926. 12 francs.)

THIS book, part of which has been reprinted from the *Revue Métapsychique*, is an account of the clairvoyant descriptions given at the Institut Métapsychique International by the medium "Pascal Forthuny" [Georges Cochet].

M. Forthuny has for many years been connected with literary and art journals in Paris, and for some time he was art critic to *Le Matin*. Novelist and musician, M. Forthuny moves in the best Parisian literary circles, and his knowledge of foreign languages, among which is Chinese, gained for him a very fair acquaintance with European and Oriental literatures. In June, 1919, his only son, Frédéric, was killed in an aeroplane crash, and on the 18th of July, 1920, his mediumship commenced. Whilst sitting at his desk writing a novel, "his hand suddenly ceased to obey his conscious thought, and began, as if moved by some impulsive extraneous force, to make a whole series of strokes just like a little child at its first writing lesson." With amazement Forthuny took a sheet of white paper, and, placing his hand upon it, continued to trace the strokes; then curves of all sorts; soon after letters and then words, although still without any logical connection. Calling his wife, Forthuny remarked, "Here's a funny thing. I'm a medium" (p. 21).

Much intrigued by this occurrence, Forthuny continued his attempts, and soon intelligible sentences were produced. Answers to questions were obtained, and two controls appeared, a "guide," and his son, Frédéric.

The early features of the automatism do not differ in any pronounced respect from those commonly observed. Names and addresses were given which proved on inquiry to be mere fabrications: prophecies were made which were never fulfilled. In the winter of 1921, Forthuny was present at a gathering of people at the Institute in Paris. A clairvoyante was giving descriptions, and

at one time "Dr. Geley handed a folded letter to this lady asking her to tell him any impressions that contact with it suggested to her." M. Forthuny, however, good-humouredly intercepted the letter saying that this was not difficult, and proceeded to relate something of no consequence. He then continued in the way adopted by clairvoyants, but although what he said had some significance, it was thought to be due to a coincidence. Wishing for a further test, Madame Geley took a fan and gave it to M. Forthuny. The medium took it, and jokingly remarked, "What's this? I get the sensation of suffocation, and I hear by the side of me the word Élisà." The fan had previously belonged to an old lady who had died of a lung affection and whose maid was named Élisà. In this way were Forthuny's clairvoyant faculties discovered. His success later induced Dr. Osty to ask him to demonstrate his powers before a series of meetings at the Institute. The greater part of the book is taken up with an account of these meetings, and M. Forthuny's success cannot be denied. About 1500 persons attended the demonstrations, and of these 136 were selected by M. Forthuny for experiment. According to Dr. Osty's calculations 33·8% obtained striking successes in which the medium's statements were wholly or almost wholly true; 30·9% were partial successes; and 13·2% were total failures. How far the successes can be explained through normal processes the readers of the book must judge for themselves. According to M. Forthuny himself, the information is given in a variety of ways, sometimes visual, sometimes auditory. Although the visual images are never so vivid as to be classed as hallucinatory, the sounds are very clear and appear to originate at some point within the head. Dr. Osty is to be congratulated upon his work. It is to be hoped that he will continue his observations and embody them in a further volume.

E. J. DINGWALL.

NOTE.

It is hoped that a statement concerning the recent B.B.C. experiment in telepathy may be printed in the *Journal* for April.

JOURNAL

OF THE

Society for Psychical Research

NEW MEMBERS.

- Balfour, Mrs. R. A. L.**, Redcliff. Whittingehame, Scotland.
Carruthers, Kenneth St. C., Bridgport, Newbold Street, Leamington Spa.
Grondahl, I. C., University College, Gower Street, London, W.C. 1.
Hill, Mrs., 30 Queen's Gate Terrace, London, S.W. 7.
Locke King, Dame E., Brooklands, Weybridge.
Kindred, The Hon. John J., House of Representatives, Washington, D.C., U.S.A.
Moore, Rev. C. A. G., Turner's Wood, Chalfont St. Giles, Bucks.
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MEETINGS OF THE COUNCIL.

THE 236th Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Wednesday, February 23rd, 1927, at 4 p.m.; MR. J. G. PIDDINGTON in the chair. There were also present: Mr. W. R. Bousfield, Sir Lawrence J. Jones, Bart., Mrs. W. H. Salter, and Mrs. Henry Sidgwick; also, Mr. E. J. Dingwall, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last three Meetings of the Council were read, and signed as correct.

Seven new Members were elected. Their names and addresses are given above.

The 237th Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Wednesday, March 16th, 1927, at

3.30 p.m.; THE RT. HON. GERALD W. BALFOUR in the chair. There were also present: Mr. W. W. Baggally, Mr. W. R. Bousfield, The Hon. Everard Feilding, Sir Lawrence Jones, Bart., Mr. J. G. Piddington, Mr. W. H. Salter, Mrs. W. H. Salter, Dr. F. C. S. Schiller, and Mrs. Henry Sidgwick; also, Mr. E. J. Dingwall, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read, and signed as correct.

The Minutes of the Annual General Meeting were presented, and signed as correct.

The following were co-opted as Members of Council for the year 1927: Mr. W. R. Bousfield, Dr. William Brown, Professor E. R. Dodds, Professor Julian Huxley, Mr. G. W. Lambert, and Mr. W. Whately Smith.

Mr. Theodore Besterman was appointed Hon. Librarian to the Society for the year 1927.

The Monthly Accounts for January, 1927, were presented and taken as read.

PRIVATE MEETINGS FOR MEMBERS AND ASSOCIATES ONLY.

THE 89th Private Meeting for Members and Associates was held in the Library at 31 Tavistock Square, London, W.C., on Wednesday, February 23rd, 1927, at 5 p.m., SIR LAWRENCE JONES, BART., in the chair.

MISS INA JEPHSON read "A Report on Thought-Transference Experiments," which was illustrated by Lantern Slides.

A discussion followed, in which several Members who had joined in the experiments took part.

The 90th Private Meeting for Members and Associates was held on Wednesday, March 16th, 1927, at 5 p.m., in the Hastings Hall, at 19B Tavistock Square.

THE PRESIDENT gave an informal Report on some of his experiences during his recent visit to America, including some sittings with "Margery"; and a discussion followed.

THE RESEARCH OFFICER.

MR. DINGWALL'S annual appointment as Research Officer having come to an end on March 25th, the Council decided to allow the post to lapse for the present, Dr. Woolley continuing as Hon. Research Officer.

The Council take this opportunity of expressing their appreciation of the services rendered by Mr. Dingwall during his five years of office, and of the keenness and energy with which he threw himself into his work.

CHANGE OF LIBRARIAN.

MISS NEWTON has lately felt that pressure of other duties prevents her giving as much attention to the Library as would, in her opinion, be advantageous, and that some rearrangement and reorganisation of the Library is required. The Council have therefore gladly accepted the kind offer of a member of the Society, Mr. Theodore Besterman, to serve as Honorary Librarian for a time. Our readers will know Mr. Besterman's name as co-worker with Sir William Barrett in his recently published book on "The Divining Rod," and as himself a writer about crystal-gazing and other things.

LIBRARY NOTICE.

To permit of the reorganisation and stocktaking of the Library, it will be necessary to cause Members and Associates some temporary inconvenience by calling in all volumes out of the Library on loan, and to stop the issue of further volumes for a short time. Books should be returned to the Rooms of the Society not later than the 30th of April. The date of the resumption of lending facilities will be announced as soon as possible.

THEODORE BESTERMAN.
Hon. Librarian.

OBITUARY.

DR. WALTER LEAF.

(Died, March 8th, 1927.)

WE have to lament the loss, at the age of seventy-five, of another distinguished member of the Society who has supported it for many years. Dr. Leaf, chairman of the Westminster Bank and of other important business enterprises, a great scholar and in particular an authority on Homer, was not an original member of the Society, but he joined it in 1884 and remained a member until his death. He served on the Council from 1889 to 1902, and on the Committee of Reference from 1893 to 1922. He took an active part in sittings with Mrs. Piper—both organising them and himself acting as sitter—during her first visit to England in 1889-90, and was responsible for a large section of the Report on her sittings published in *Proceedings*, Vol. VI. He contributed other papers of importance to our *Proceedings*, the last being a description, based mainly on a little book by Bjørnsen, of the life and work of “Vis Knut,” a Norwegian peasant of the last century, who appears to have had supernormal powers. This was published in *Proceedings*, Vol. XXI. (1908). We also owe to Dr. Leaf many reviews published in *Proceedings*.

His own conclusion as to what the evidence accumulated up to the time of Myers' death in 1901 entitled us to regard as proved, was set out with care in a review of *Human Personality and its Survival of Bodily Death*, when that book came out in 1903. The review will be found in *Proc.*, Vol. XVIII., pp. 53-61. What he regards the evidence as pointing to is (if one may be allowed to put it very shortly), the temporary survival of a “cluster of memories,” to which sensitives may have access, but which is itself gradually disintegrating. This cluster of memories he does not regard as a personality. “To me,” he says (p. 61), “personality presents itself mainly as a limitation—as the barrier which inexorably cuts me off from those who are nearest and dearest to me, so that they can never ‘know half the reasons why I smile or sigh.’ . . . It is a hope and not a fear that the dissolution of the body

may mean the dissolution of this spiritual crust as well; that one day the infinite which is within us all may have freer play, and mingle in unconstrained communion with other spiritual elements equally purged of earthly dross, through channels infinitely clearer and more translucent than the imperfect and unsatisfying organs of the mortal frame."

It was probably the feeling that we were moving very slowly, if at all, in the direction of more definite conclusions, and that he himself was not likely to be able to do much to hasten progress, that led him gradually to drop active work for the Society. But we must always feel him to be one of those whose work and interest through many years was of high value to us.

CASE.

L. 1278.

A TELEPATHIC EXPERIENCE.

WE print below a report of what appears to be a telepathic impression. The case has come to us through Sir Oliver Lodge, to whom the percipient, Mr. J. P. Hodge, wrote as follows:

6th Feb., 1927.

Knowing you to be interested in thought-transference, I venture to bring before your notice the following instance. For a number of years I have been aware that mental impressions reach me some short while before the spoken word confirms them, but the case I am about to relate is perhaps the most remarkable.

A few evenings ago I was reading Bullen's *Whaleman's Wife*, a romance dealing with the whale-fishery. It contains no reference to lifeboats.

I was alone, and, rather losing interest in the book, closed my eyes and fell into a reverie. Almost immediately I pictured myself at an undefined spot on the English coast, arranging with a local boatman to take me out in the lifeboat next time there was a call. The call came, and in the most vivid manner I mentally visualised the operations of getting the boat out through the surf, with me crouched down against the after air-box, and the coxswain standing by shouting his orders to the crew.

Away we went, the spray slashing my unaccustomed face, and

the crew sweating at their oars as the boat, now and again awash almost to the thwarts, smashed into the waves. It was all so realistic that I even called myself a pretty considerable fool for getting soaked to the skin in such an enterprise.

The entry of my wife put an end to the adventure, and brought me back to material things. She had been in the next room listening to a wireless talk on the strenuous times in the history of the lifeboats at certain northern ports, and the heroic conduct of those engaged in the work of rescue.

To me the whole thing seems a clear case of thought-transference, and therefore of sufficient scientific interest to warrant my trespassing on your valuable time.

Yours faithfully,

J. P. HODGE.

To this letter Sir Oliver Lodge replied on February 9th, 1927, to the effect that it would be necessary "to enquire whether you knew what your wife was doing, and the nature of the wireless talk to which she was listening," and also stating that he proposed to send Mr. Hodge's letter to the Editor of the *S.P.R. Journal*.

On receipt of this letter Mr. Hodge wrote again to Sir Oliver Lodge as follows :

10th Feb., 1927.

In reply to your letter of yesterday, I regret that a desire not to trespass too much on your time should have resulted in my former letter being deficient in details.

I did not know what my wife was doing, and was under the impression she was upstairs in a bedroom, instead of which she was listening (with head-phones) to the talk on lifeboats in the next room to myself on the ground floor.

The talk was descriptive of the methods of launching the boats at Newbiggin and Ramsey, and included references to rescue work done under strenuous conditions in recent gales. In addition, the lecturer emphasised the dangerous nature of the lifeboatman's calling, and related a few anecdotes calculated to call up a vivid mental picture of the proceedings.

My wife was evidently much impressed, as she came suddenly into the room in which I sat, and spoke somewhat volubly on the matter. The whole thing seemed to me more than a coincidence, and the fact of my reading a sea story at the time had

apparently nothing to do with it, as the book contains no reference to lifeboats. For a landsman I have a rather unusual knowledge of ships and rigging, and the description of a whaler would be quite unlikely to lead my thoughts in the direction of such a highly-specialised type of craft as a lifeboat.

It may perhaps be of interest to record that a few evenings later I was reading the *British Journal of Photography*, and while thinking over a problem raised in the correspondence I was also aimlessly running through a list of second-hand apparatus in the advertisements; in fact, thinking of two things at once, as it is called. It is when my mind is occupied in this dual manner that it is most receptive to a third impression totally irrelevant to the others.

In this case I suddenly thought of a friend, a Mrs. E., from whom I had received a letter a week before, and a few seconds later my wife, sitting about four feet behind me, said, "Have you answered Mrs. E.'s letter?" On my asking her why she had broken a fairly long silence with that question, she stated she had looked up and seen Mrs. E.'s letter among others on the mantelpiece. I could not see it from where I sat.

It is curious that my receptiveness to the impressions occurs only at irregular intervals of varying duration, but during the past 30 years (I am 52) a sufficient number of instances have arisen to convince me that telepathy is possible.

About 20 years ago I conducted an experiment in the opposite direction. The subject was a girl about 22, of a pliable and somewhat highly-strung temperament. She sat on a piano-stool, and her male cousin and I sat before her and endeavoured to will her to do simple things, *e.g.* walk across the room, touch a certain ornament, etc. She did 5 out of 7 things required. The one that impressed me most was when she, sitting with her back to the piano, rose up and took down the portrait of her mother from about 7 or 8 other photos on top of the instrument. As she eventually became overwrought and semi-hysterical we gave up the experiment, and for this reason I have made no further attempts.

J. P. HODGE.

On February 16th, 1927, the Editor, Mrs. Salter, wrote to Mr. Hodge, asking for a personal statement from Mrs. Hodge, and also asking whether Mr. Hodge had read through the

wireless programme and might in this way have had some knowledge of the subject of the talk to which Mrs. Hodge was listening. To this letter Mr. Hodge replied as follows :

20th Feb., 1927.

In reply to your letter of 16th inst., I have no objection to your printing the account of my experience in the *S.P.R. Journal*, together with my name, as you say the publication is circulated privately. It is only in the case of the public Press that I am chary of publicity, as nowadays the papers are run with an eye to vulgar self-advertisement and an entire disregard of the feelings of those whom they persist in dragging into the limelight.

A statement is appended of my wife's share in the proceedings.

As regards your final query, I may say I had not seen the wireless programme prior to receiving the impression. It was the extraordinarily vivid mental picture, coinciding with my wife's listening to the talk, that made me think it of sufficient importance to bother Sir Oliver Lodge, as I felt some diffidence in approaching him with what he might have considered a trivial matter. You will doubtless have gathered from my two letters that I believe telepathy possible. One often sees the word "supernatural" used in connection with such phenomena, but to me the word has no meaning, save that it smacks of medieval superstition.

J. P. HODGE.

With this letter was enclosed the following statement from Mrs. Hodge :

Feb. 20th, 1927.

I beg to state that on the evening in question I, unknown to my husband, had been listening to a wireless talk on the launching of the lifeboat at Newbiggin and elsewhere during the recent severe gales. I was extremely interested in the talk, and immediately it was concluded I returned to my husband, whom I had previously left reading a book. On hearing of my description of the talk he remarked what a curious coincidence it was, as on my rejoining him I had disturbed a reverie during which he had participated in some thrilling lifeboat experiences.

M. R. HODGE.

Although the fact that Mr. Hodge had been reading a book about whale fishery does not seem to account for his vivid impression of lifeboats, it is worth noting that this may have

served as a *point de repère* for the telepathic impression, assisting its emergence into consciousness.

FOOTNOTE TO A REVIEW.

BY WALTER FRANKLIN PRINCE.

PART 100 of the *Proceedings* has a review of what is termed "Proceedings of the Boston Society for Psychic Research," otherwise the book *The Psychic in the House*. The shorter occasional publications of the B.S.P.R. are by it termed Bulletins, and the longer ones, issued as cloth-bound volumes, have no other designation than their respective titles.

Naturally, I cannot object to the commendation of my book shown in the review. But I am equally in sympathy with the criticism that apparatus should have been employed to determine whether or not certain mysterious sounds were objective in character, although subjective sounds may, in a given set of circumstances, be as evidential of *some* supernormal cause as any objective ones could be. My neglect was the neglect of my predecessors, and I shall hope to repair it if such sounds ever kindly renew themselves in the future.

Nevertheless, I must ask to call attention to a few inadvertences of the reviewer, else readers will not be properly apprised of what the book in question contains.

It is not a fact that I was "inclined" to think "that all these sounds [raps, etc.] were supernormally produced." On a number of pages, as pp. 84, 87, 90, 99, doubt or disbelief in relation to certain of the sounds is expressed.

And certainly, if I had heard raps only in my office, and there only when alone, it would as readily have occurred to me that I heard them *because* I was alone. The point, emphasized in the book, is that elsewhere I habitually heard them when in company of others. The review does not give due recognition to those features of the complex rapping record which impart to it significance; such as the sudden ushering in of a period of raps by a shower of sounds in a house hitherto quiet at night, the nearly simultaneous beginning of raps in my office, the sudden and permanent cessation of the sounds in the office, the seeming indication of intelligence in connection with the raps, and other features stated in the book.

It may seem an easy matter to "invalidate" these occurrences by drawing an imaginary portrait of a temperament quite unlike my actual one, but it should be explained why, with such a temperament roused to the point of pop-eyed credulity, and with other persons in the house still experiencing what my critic terms "haunting" phenomena, I became unable to hear any more such sounds, either in the house or the office, alone or in company, for more than six months, or until the "bangs" came. I am unable to see how Mr. Dingwall's hearing raps for which he has "no explanation" helps in the work of invalidation. Why doesn't he proceed to find out the explanation of his raps, with the aid of the apparatus which he recommends that I employ?

Of the remarkable group of occurrences in which the dog figured, one, and that far from being the most puzzling, is selected, and it is said: "Now Prince has yet to show that the dog *saw the apparition at all* (his italics)." Why should I show it? In that case I did not allege it. Through two pages I only once hint that *possibly* the dog shared the experience of its mistress. My curiosity was directed to the question why the psychic, after she saw the dog leap and stand staring, was stimulated to see an apparition of her grandmother, who had entered her life only briefly when a child—why her subconscious should fix upon this almost forgotten grandmother as a fit object to cause the dog alarm. As to the suggestion that the dog "suddenly got burnt" on the register, it was, I suspect, that of one who does not know dogs. No dog, burnt on a register, acts in that manner,—following the leaping by staring, not toward the register but in another direction, then showing panic and trying to butt through a closed door, and refusing to enter that room for a week afterward. Of course, if one is at liberty to boil down the details to "jumped up and howled," then there is left nothing "so peculiar," so far as the dog is concerned. But why suppose the burnt nose, when I myself suggested that the dog might have had a nightmare?

A number of questions are asked which do not seem to me to go very deeply into the matter. "Why does the grandmother's spirit terrify the dog?" There are many accounts, some of them well authenticated, of dogs and cats and horses being frightened by something apparently seen by them, invisible to human companions or seen by them as apparitions. "Why does she content herself with one peek?" I don't know, nor why

she shouldn't. Nor have I anywhere urged that she did in fact have one. If she did, her reason is her own business, which I know no more than I know why a hen crosses the road. I did think it worth mentioning that the one time in the psychic's life when she saw an apparition of her grandmother was the one time when, *ex hypothesi*, the dog burnt its nose. Perhaps if the dog burns its nose again, the grandmother hallucination will be repeated. If it is I shall report it as an interesting psychological fact, without, I hope, necessarily implying that I "incline to a spiritistic interpretation."

If it could be grasped that when I discuss a theory, I treat it fairly, including all its implications, it might be seen that such fairness does not warrant the guess that I am convinced of it in application to the case discussed. I am perfectly amiable toward the theory that the crystal visions came by telepathy from the living and say: "If telepathy is involved, whether from the living or the dead," etc. But the telepathic hypothesis has been discussed *ad nauseam*, and is well understood in application to such problems. I had in hand a complication of facts of a *prima facie* spiritistic appearance, was disposed to give the spiritistic theory (which I do think has amply earned its right to the arena) a fair chance if only for a change, not being one of those who think it a scientific duty to argue for telepathy everlastingly and exclusively, and to give scant attention to any other possible solution. I am obdurately unrepentant for having done this, but certainly should never become a spiritist on the basis of this case alone.

May I once more quote from the review? "The attraction that the spiritistic solution has for Prince is well illustrated by another incident." And that incident is that the psychic saw an apparition, asked me to stand near the spot where she saw it, which I did; I was told that the person unseen by me was touching me, I felt certain pronounced sensations on a particular finger, and the psychic without knowledge of this declared that I was touched on that finger. I simply reported these facts, and nowhere said or hinted that I thought that a spirit actually touched me. Could I have said less, consistently with the truth, had I been the most obdurate materialist living? As a matter of fact I have never fixed upon the spiritistic solution of that odd incident. Nor have I *fixed* upon any other. How, then, does this

incident well illustrate the attraction that this theory has for me? Is it because I was willing to experiment with the supposed spirit? Well do I remember the orthodox farewell which Mr. Dingwall uttered, with all the unction of the faithful (astonishing and well-nigh upsetting me by his histrionic abilities), when a "spirit" of luminous cheese-cloth retreated into the cabinet. But I never supposed that his complaisant "Good-by, Pansy," well illustrated the attraction that a spiritistic solution had for him.

Readers are so apt to ascribe ill-feeling to even the most carefully worded academic discussion that I add that there is none, either in the criticisms by my former valued office-colleague or in the exceptions which I have taken. I simply wish it understood that any argument in the book should be taken with all its points in combination, and that if some incidents of weaker evidential character were included consequent upon my desire to make the record complete, these should be taken in conjunction with the evidentially stronger ones.

[In his note to my review of his *Psychic in the House*, which "is equivalent to a *Proceedings*, vol. i., of the Boston Society for Psychic Research" (p. 7), Dr. Prince raises too many questions to be discussed here. I may point out, however, that Dr. Prince admits that he fails to appreciate the very relevant point concerning the raps heard by me, and actually suggests that I should investigate them by instrumental means. Moreover he appears to put forward a vigorous defence of his position as an advocate of the spiritistic hypothesis when it has not been attacked. Such a position is fully justified if the facts warrant its assumption. Readers of Dr. Prince's will decide this point for themselves. E.J.D.]

CORRESPONDENCE.

ELEONORE ZÜGUN AND THE NATIONAL LABORATORY OF PSYCHICAL RESEARCH.

To the Editor of THE JOURNAL OF THE S.P.R.

February 23rd, 1927.

DEAR MADAM,—Though long a quiescent member of this Society with no psychical standing or experience, it may yet be pardonable on my part to comment on the above topic for the reasons

given below. I do not know how the S.P.R. and the National Laboratory stand to one another, and whether there is the possibility in the future of sympathetic intercourse or of co-operation between the two bodies; but seeing little chance of ever witnessing any psychical phenomena as a member only of the former Society, I joined the latter for this purpose. I am a sceptic in matters psychical, never having had any personal experience of or first-hand acquaintance with anything of the kind, nor have I as yet seen any manifestation at a séance under test conditions. I read fairly diligently the Society's publications, and consider the evidence brought forward sufficient for the establishment of some form of telepathy; beyond this I cannot go at present, being one of the doubting Thomases, and a representative of a probably fairly numerous and increasing class of person, not credulous by nature and made still more wary by a scientific training.

The full, clear and interesting Report¹ of the strange happenings which occurred at the National Laboratory of Psychical Research last October in connexion with the Roumanian peasant girl, Eleonore Zügun, is now to hand. It occupies the whole of the January number of the *Proceedings*. It is of special interest to me, as I attended one of the sittings. I paid my guinea and took my chance, and had the "satisfaction" of seeing nothing. I do not grudge the payment; the sitting, negative though it was, has made the report much more interesting and vivid.

The séance I attended was held in daylight for the most part on Saturday afternoon, October 9th. Eleonore Zügun was in my presence approximately from 2 to 5.30 p.m. This day is dismissed in four lines in the Report (p. 26), as follows:

No telekinetic phenomena were witnessed on this day, but several "stigmata" appeared on the child's face and arms under conditions which precluded the possibility of the girl making the marks herself.

No "stigmata" appeared during the sitting, and I do not recollect being told that they were visible that morning, so presumably they became manifest during the evening after I left.

From a perusal of the Report, this day seems to have been the most barren of results of those included in the three weeks'

¹ *Proceeding Nat. Lab. of Psych. Research*, Vol. I., Part I, Jan. 1927.

period of observation at the Laboratory, so my fellow-sitters and myself had particularly bad luck. My companions in the séance room consisted of three gentlemen unknown to me—a senior man, a sceptic who had never yet succeeded in witnessing any psychic phenomenon under test conditions; a man of middle age, a believer in spiritualism; and a young man who said he would have to reconstruct his philosophy of life if these things were true. Countess Wassilko, Eleonore's rescuer and guardian, was present for most of the time, and I appreciated this opportunity of meeting such an interesting, clever and charming lady. I also had the pleasure of hearing her lecture on Eleonore the Tuesday following. The Secretary, Miss Kay, was in attendance the whole time, and a fifth man was in the séance room for some minutes at one period.

We spent a pleasant social afternoon, enlivened at times by some vigorous argument between the senior and middle-aged gentleman. Before tea Eleonore played with the dog, diabolo, etc. She also coloured-in some outline drawings under the guidance of the Countess. I noticed she went behind the protective screen once at least to get some toy or replace one, and my eyes were then glued on her, in case anything telekinetic should happen later. After tea (I think it was after and not before) we tried to induce phenomena by joining hands round the table under red light. I had control of Eleonore on one side. Nothing happened, and the sitting had then to be abandoned. At the lecture the thought passed through my mind, what a fine opportunity for some psychical manifestation, as the medium was present the whole time, but nothing abnormal occurred.

From the Report much of a marvellous and apparently genuine character did happen under test conditions. Even with the fear of being held hypercritical attention might be called to certain coincidences noticed in the Report. The "stigmata" appear to be restricted to the parts of the body which could easily be reached by the hands or mouth. The marks on the face are likened to streaks or scratches, and those on the hands and arms to bites, corresponding to injuries that might have been caused by nails and teeth respectively. Eleonore was never detected in the act of self-infliction, and strict watch was apparently kept; still it would have been a satisfaction to see these "stigmata" arise spontaneously with one's own eyes.

The magnetic white letters used for notices on the ground floor in the entrance were observed by me before I was aware that they had been connected with startling telekinetic events. Though it is very unlikely that Eleonore could have had access to the receptacle in which the spare letters were kept, one wonders whether sufficient precaution was taken to see that no letter was ever missing from the notice board itself. As I passed the board, the detachment of a letter appeared quite a simple matter. As far as I could see, practically the whole of the premises of 16 Queensberry Place, the home of the Laboratory, is taken up with Psychical and Spiritualistic Societies of one kind or another. Believers in Spiritualism are inclined to accept "phenomena" without sifting the evidence. The handling of these letters was not under the control of the Laboratory.

The finding by Dr. Tillyard of the magnetic letter "C" attached to the case of his pocket-knife is indeed an extraordinary incident. Presumably it was not there before he had paid his farewell visit to the Countess and Eleonore at the Laboratory. The proximity of the medium might therefore be assumed necessary for its reappearance in such a novel position. Should the still missing letter "W" suddenly drop on to the deck of the steamer conveying Dr. Tillyard to New Zealand, as is (facetiously?) hoped in the Report (p. 40), a doubting Thomas might be converted to a belief in telekinesis and related "phenomena."

In reading the account of the sudden reappearance of the lost sapphire ring, as an example of "apport," it would have been more convincing had Eleonore been minutely searched before the sitting commenced. Apparently this was not done, as no reference is made to it. When telekinesis or apports are in question, perhaps all sitters should be required "to turn out their pockets" before the séance begins.

In conclusion, may I have better luck in obtaining first-hand evidence should an opportunity again present itself.

JOHN PARKIN.

BLAITHWAITE, CARLISLE.

[Cf. "Notes on Periodicals," below.—ED.]

NOTES ON PERIODICALS.

THE *Sunday Chronicle* of Jan. 16, 1927, prints part of a circular which has been recently sent to a number of spiritualist organizations by Mr. John Lewis, of the *International Psychic Gazette*. Mr. Lewis suggests that in the recent exposure of the medium Evans by the *Sunday Chronicle*, the Committee were in a conspiracy to discredit him and did so by "casting around him a sheet or garment" [in which he was posing as the materialized figure of "Sister Catherine"]. The circular continues by stating that the time has arrived when the Public Prosecutor should be invoked to take proceedings against the Committee for slander and assault. Mr. Evans declines to be associated with these suggestions. He admits that he was found as the Committee has stated, but attributes it to "malignant spirit influences."

The first issue of *Revalo Bund* for 1927 is now styled the *Zeitschrift für psychische Forschung*. Prof. Schröder has an account of the late Fritz Grunewald's inquiry into the Talpa [Zügün] poltergeist case, and Prof. Walter of Graz discusses an incident in the mediumship of Frau Silbert to show that in this medium Waltendorf has indeed a seeress. Dr. Mattiesen concludes his survey of the appearance of the living in mediumistic trance communications, and the issue closes with a carefully written series of notes on periodicals, including Part 100 of the *Proceedings*.

The *Zeitschrift für Parapsychologie* for January has an account by Prof. J. M. Verweyen of Bonn of some sittings with Frau Silbert of Graz. He appears to have been impressed with what he observed, and concludes his account as follows: "No serious inquirer has the right to pass judgment upon such occult manifestations unless he has acquired a sufficient body of experience through personal observations and contact with such mediums as Frau Silbert. Personally, I do not hesitate, as man, investigator and philosopher, to admit the honesty of Frau S. and the genuineness of her mediumistic faculties" (p. 8). The same issue has a paper by Dr. Tischner on Hyperaesthesia and Clairvoyance, and also an article by Prof. Blacher on the question whether mediumship is a growing or declining faculty.

The *Proceedings* of the National Laboratory of Psychical Research for January, 1927, has a report "on the telekinetic and other phenomena witnessed through Eleonore Zügün," by Mr. Harry

Price. After a short introduction, the alleged supernormal occurrences are described, and the results of attempted séance procedure are discussed. The report closes with a delineation from the medium's hands by Mr. Jaequin. In his opinion "the nervous vitality or 'psychic' force in Eleonore Zügun, instead of being used by her own personality, is being used by some order of disemate being—a disemate intelligence of a low order" (59).

The *Berliner Tageblatt* of February 20th has an article by one of the authors of the "Dreimännerbuch," Dr. Hans Rosenbush of Munich. It is entitled "The Exposure of the Roumanian Devil: Eleonore Zügun and the Dragon Draeu: the film brings it out." The article describes how Zügun and her protectress the Countess Wassilko were in Munich for the purpose of posing in film studies of Zügun's alleged stigmata. Dr. Rosenbush and others had some experiences with the medium; and detailed evidence is brought forward that the markings were caused by the medium herself, ably assisted by the Countess, who under the shield of clever misdirection (which failed in its purpose), tried to scratch the medium's skin to produce the weals. The *Daily News* of Feb. 28th has a report from its correspondent in Berlin that an action for alleged libel is to be brought against Dr. Rosenbush, and six Viennese savants have published a statement signifying their faith in the Countess and belief in the abnormal character of Zügun's skin markings.

The *Journal* of the American S.P.R. for January has a paper by Mr. Sudre on "Stigmatism and Ideoplasties," with special reference to Janet's recently published book, *De l'angoisse à l'extase* (Paris, 1926). The volume deals with the religious delirium and accompanying phenomena in the woman Madeleine, who was for some time under observation in the Salpêtrière. A mild form of stigmata was present, and during seven years they were observed about twenty times. Mr. Sudre's method of dealing with the facts is characteristic of him; and he gives a clear and persuasive account of certain other cases, concluding with the opinion that it is through these borderland phenomena that the teleplastic manifestations can be approached. The issue of the same *Journal* for February has a paper by Prof. Driesch on the methods of theoretical psychical research. The writer insists on the necessity of the experimenters imposing their conditions on the medium through the influence of suggestion, and similar devices.

Prof. Driesch continues with an examination of various facts which are thought to favour a spiritistic interpretation, but he is careful to distinguish certain phenomena as probably due to some human faculty, as for example in the case of the medium Ludwig Kahn, whose billet-reading is "probably not under the influence of a spirit." In the same number is an article by Mr. Bird on the "Theoretical Aspect of Apport," and a note by Mr. Sudre on the Zügün case, with special references to the alleged apport phenomena of this medium.

In the *Journal of Abnormal and Social Psychology* for Jan.-March, 1927, is the much discussed article by Dr. and Mrs. Rhine on their sitting with Margery. The séance took place on July 1, 1926, and a description of what was observed is here published for the first time. The conclusion to which these two inquirers have been led is that "the whole game was a base and brazen trickery, carried out cleverly enough under the guise of spirit manifestations." In support of this conjecture a number of arguments are adduced which are further assisted by noting the inconsistencies which appear only to be explicable on the theory of fraud. Dr. Rhine's case is a strong one, but what he does not appear to realise is that almost precisely similar objections can be raised against the vast majority of all physical mediums and a goodly percentage of mental subjects. This has long been recognised by serious investigators, and recent events in Europe have not conduced to remove or weaken that opinion. Dr. Rhine hopes that his report will do something "to spare the name of psychic research some of the ridicule which such spurious cases bring upon it." He declares he has no desire to attack the Crandons, but merely wishes to distinguish "such fraudulent activity" from the "genuine basis of psychic research."

E. J. D.

REVIEW.

La Plante qui fait les yeux émerveillés: Le Peyotl (Echinocactus Williamsii Lem). By Alexandre Rouhier. Pp. xii.-371. Paris: G. Doin et Cie., 1927. 35 fr.

"Hast thou drunk *peyotl*, or hast thou given it to others to drink, in order to find out secrets or to discover where

stolen or lost articles were?" (M. de Leon, *Carmino del Cielo* (Mexico, 1611), fol. 111. [Brinton's Trans.]

Although I do not think M. Rouhier quotes the above question from Father de Leon's *Road to Heaven*, it will serve to introduce the reader to the divine plant, or in M. Rouhier's own words, "la plante qui fait les yeux émerveillés." What drug is this which finds its way to the confessional and which permits the partaker to solve problems and discover lost articles?

Peyotl is a small cactus without spines found in Mexico and in the extreme south of the United States. Its area of growth can be roughly defined as extending on the north from Deming (New Mexico) to Corpus Christi; on the east from Corpus Christi to Puebla; on the west from Sombrerete (Zacatecas) to Deming; and on the south from Puebla to Sombrerete. In certain localities the plant grows so abundantly that proper names take their origin from it, and Seler cites a mission near Villa Lerdo called "El Santo Nombre de Jesus Peyoites." Peyotl for the most part appears to grow on desert regions and the lofty "steppes." It prefers usually arid districts and rocky cliffs, stony slopes and the sides of mountains denuded of vegetation. Clinging close to the ground it sprouts in little clusters, the rounded heads of which spring from one stalk and press the one against the other. The total length of the cactus can attain 15 to 20 cm. at the maximum. The rounded top is slightly flattened and in the centre appears a shallow depression. The sides vary according to the age of the plant, and are more or less irregular.

The Indians of the United States make use of Peyotl in the dry state. They do not often gather it themselves, more commonly buying it from traders who hawk it to the most frequent consumers. To prepare it for sale a section is cut horizontally from the upper portion above the neck; and thus green juicy slices are obtained, which are then dried in the open air. These go by the name of "mescal buttons," and it is this form which has been introduced into general commerce.

The amount of Peyotl which is to be taken in order to provide the consumer with that artificial paradise which he craves varies with individuals, and no definite standard can be laid down. In the intoxication produced two forms are to be distinguished: the first, one of general over-excitement, but at the same time of contentment, whilst the second consists of a more or less

physical idleness and inertia. It is this second phase in which the consumer becomes conscious of visions in full colour. During the early doses the pulse slows down, the face becomes rosy and animated, the eyes quick and brilliant. The subject becomes talkative and seems exhilarated. Later, if the room is darkened and the experimenter closes his eyes, the visions commence. White or violet clouds appear, float seemingly in front of the eyes and then fade away. Kaleidoscopic compositions follow, and sometimes vivid points of light, like a meteoric shower, fall from above in glittering cascades. Endless movements follow; rhythmical pulsations without end. It is the "Génie du Peyotl" which "a définitivement ouvert les portes d'or de son merveilleux domaine au 'chercheur d'infini.'"

Whatever may be the truth concerning the alleged supernormal faculties conferred upon the *peyotl* drinker, M. Rouhier has not dealt with them. Perhaps the stories may have sprung from the undoubted fact of the persistence after consumption of pronounced visual hyperaesthesia. The stimulation of imaginative activity is also present, but nevertheless the plant's reputation as an assistant to the sorcerer is widely spread. There appears to be little doubt that the drug played some part in the growth and popularity of Nagualism, although M. Rouhier has not attempted to deal in any detail with this important aspect of the question. Intoxication played a prominent part in the secret Mexican rituals, and both levitation and telepathic phenomena were claimed.¹

It would seem advisable that some detailed investigation might be made in this direction. The whole question of the possible emergence of images telepathically received under the influence of drugs deserves to be considered, and no doubt volunteers to act as subjects could easily be obtained. M. Rouhier has played his part in providing us with a monograph upon one at least of the substances which have gained a reputation in this respect, and he is to be congratulated upon the clearness and order which characterises his work.

E. J. DINGWALL.

¹ "Thero is a kind of sorcerers . . . which are as it were sooth-saiers, they take upon them what forme and figure they please, flying farre through the aire in a short time, beholding all that was done. . . . They serve as conjurers, to tell what hath passed in the farthest partes, before any newes can come. . . . To worke this divination, they shut themselves into a house and become drunk until they lost their senses, a day after they answered to that which was demanded." (Grimestone's (?) trans. of J. Acosta's *Historia nat. y. mor. de las Indias* (Madrid, 1608), Lib. iv., Cap. 26, p. 372.

JOURNAL

OF THE

Society for Psychical Research

NOTICE OF MEETING

A General Meeting of the Society

WILL BE HELD AT

19B TAVISTOCK SQUARE, LONDON, W.C. 1,

IN THE GREAT HALL,

ON

FRIDAY, MAY 20th, 1927, at 5 p.m.,

WHEN A PAPER ENTITLED

“A Report on the Recent B.B.C. Experiment in
Telepathy”

WILL BE READ BY

DR. V. J. WOOLLEY.

N.B.—*Visitors will be admitted on production of an invitation card signed by a Member or Associate. One ticket is enclosed with the Journal as usual; additional tickets may be obtained by application to the Secretary, S.P.R., 31 Tavistock Square, London, W.C. 1. Members and Associates will be admitted on signing their names at the door.*

MEETING OF THE COUNCIL.¹

THE 235th Meeting of the Council was held at 31 Tavistock Square, London, on Thursday, February 17th, at 5 p.m., SIR OLIVER LODGE in the Chair. There were also present: The Right Hon. Gerald W. Balfour, Sir Lawrence Jones, Bart., Mr. J. G. Piddington, Mr. W. H. Salter, Mrs. W. H. Salter, Dr. F. C. S. Schiller, Mrs. Henry Sidgwick, Dr. V. J. Woolley, and Dr. Maurice Wright; also, Miss Isabel Newton, Secretary.

The decision come to by the Council at a previous Meeting not to re-appoint a Research Officer at present was discussed, but no further motion on the matter having been raised, the question dropped.

The question of the reorganisation of the Library was discussed, and a Committee, consisting of Sir Lawrence Jones, Mrs. Salter, Mrs. Henry Sidgwick, and Dr. Woolley, with power to co-opt additional members, was appointed to enquire into the question.

CASE.

L. 1279.

A BOOK-TEST.

WE print below a report of a book-test sent to us by Lord and Lady Grey of Fallodon. It was obtained at a sitting with Mrs. Leonard at which they were both present on December 9th, 1926. There was, unfortunately, a certain amount of doubt as to the identification of one of the test books, and it will perhaps make matters clearer for the reader if we discuss one source of this confusion before describing the test in detail.

There were on this occasion two ostensible communicators, Lady Grey's son, Bim, and his father, the late Lord Glencorner, and the communicators differed one with another as to the position of the second test book. The statement made by Lady Grey's son indicated a book which was found to have no relevance; the statement made by Lord Glencorner was open to two possible interpretations (discussed below), either of

¹ Accidentally omitted from the April *Journal*.

which gave a result of some interest. If therefore we follow Lord Glenconner's statement one source of confusion will be eliminated.

The original report of the case was contained in a statement dictated by Lord Grey, as follows :

A BOOK-TEST

*Received at a sitting with Mrs. Leonard on the
9th December, 1926 ;*

Lord and Lady Grey of Fallodon present.

Dictated by Lord Grey.

The sitting began by a description of the kind of happiness which those feel on the other side.

A room with books on both sides of the door was then indicated. We were told to disregard the books on the left and to concentrate particularly on the books on the right [*i.e.* to the right as one enters the room]. To take the third book from the left on the second shelf from the ground, on page 18. A little way down the page we should find "a reference to what he made Feda say at the beginning of this sitting about their particular kind of happiness." He does not say that the word "happiness" is used, but words expressing what he said about "the opening out" there: the satisfaction in happiness they have. "It would especially be their kind of happiness that they speak of now, Mrs. Bim."

The book thus clearly indicated is entitled *Pictures of Bird Life*. On page 18 nothing appropriate was found; but on transposing the figures and referring to page 81, the following passage occurs in describing the song of the nightingale :

"In passionate intensity it is unrivalled, and its characteristics are so unmistakeable, that once heard it can never again be mistaken."

On the opposite page, approximately at the corresponding place, occur the words "an increased range."

In the description of the next book there was confusion, as Bim said it was two books to the right, and his Father said it was five books to the left; that in this book, on page 32, something would be found specially fitting to Lord Grey, "a message that will especially apply to him."

The description given left it doubtful which book was meant, but pointed to the book indicated being one of three different volumes. One of these was clearly irrelevant; another was Lord Grey's own book on fishing, and a third was *Fishing and Shooting*, by Sydney Buxton. The page given was 32, and on that page of this last-named book is a description of a corner on the River Itchen, which had been for many years a particularly favourite place of Lord Grey when fishing; he had always called it "The Haystack Corner." On the page specified, describing the spot, it says, "there is always a haystack there."

The directions continue: "Is there a book about music just close to it, because, when he was touching this book, *he felt music*? He does not think it is a book about music, but *words meaning music*. Perhaps the book has got nothing to do with music at all, but it has got to do with *sounds and harmonies*, and you see something about music on the *outside* of the book." The third book from the left of Lord Buxton's book above referred to has for title: *Songs of the Edinburgh Angling Club*. There is no musical notation in it; yet it is a book of songs.

(Signed) PAMELA GREY.

This statement is an accurate account of the facts.

(Signed) GREY OF FALLODON.

I bear witness that the books found were in the position as stated. I was present at the looking out of the tests.

PHEMIE DAVIS.

In reply to this statement the Editor, Mrs. Salter, wrote to Lady Grey asking for further details as to how the three volumes mentioned in connexion with the second test were identified. To this question Lord Grey replied by a statement dictated on February 22nd, 1927, as follows:

The first direction about the second book was as follows: Bim's direction was that it was two books to the right of the first book—this would make it the fifth book from the left. This was the book which was clearly not relevant. His father said it was five books to the left (of the first book). Now, the first book was the third book from the left. In order therefore to get the fifth book to the left of the first book, it was necessary to pass over the wooden slat that divides the shelves, and proceed into

the parallel shelf. The doubt then arose, whether the phrase "the fifth book from the first" meant that the first book was to be counted as the beginning. If it was so counted, the second book indicated would then be Lord Grey's own book on *Dry Fly Fishing*. If it was not so counted, the second book would then be the book immediately beyond Lord Grey's own book, *i.e.* Sydney Buxton's book *Fishing and Shooting*, with a description on the page cited of the haystaek corner.

With regard to the doubt raised by Lord Grey as to whether the expression "the fifth book from the first" should be interpreted to mean "that the first book was to be counted as the beginning," two points are worth noting.

(1) Such evidence as has come to our notice seems to indicate that when communicators identify a book in this way, *e.g.* by saying that it is "the fifth from the first," they do not intend the first book to be reckoned in the count. An example of this is to be found in Mrs. Sidgwick's "An Examination of Book-Tests," *Proc. S.P.R.*, Vol. XXXI., p. 278 :

Feda reports A. W. V. [the communicator] as saying : "The fifth book, not the fifth from the first, but counting the first."

This statement seems clearly to imply that if the expression "the fifth from the first" had been used, the first book should not have been included in the count.

(2) Quite apart from evidence as to the practice obtaining in this matter at sittings with Mrs. Leonard, it seems to us more natural to interpret the words "the fifth from the first" to mean that the first book is not to be reckoned in the count, and it is to be observed that that is apparently the way in which Lord Grey himself interpreted the similar directions given by Bim above (see Lord Grey's statement of February 22nd, 1927).

If then we take it that when the communicator stated that the second test book was five books to the left of the first test book, he did not intend the first test book to be reckoned in the count, the volume thus identified is Sydney Buxton's book, *Fishing and Shooting*, on p. 32 of which was found a statement having a close personal association for Lord Grey.

THE D. D. HOME COLLECTION.

THE Society has recently acquired through the heirs of the late D. D. Home a collection of MSS. and other objects belonging to the medium and his second wife.

It consists in the main of letters to D. D. Home, of which there are over seven hundred, including correspondence from Sir William Crookes, Allan Kardee, Mrs. Lyon J. Bundy, F. H. Willis, W. M. Wilkinson, etc. Among other exhibits are the original MSS. of Mrs. Home's two books, *D. D. Home: His Life and Mission* and *The Gift of D. D. Home*; an unpublished MS. by Home on the "Modern Spiritual Manifestations"; a collection of photographs both of the medium and men and women of his time; a number of records of sittings with Home, of which some are unpublished; a large bust of the medium and a cast of his left hand.

A catalogue has been prepared and may be seen shortly at the Society's Rooms.

NOTES ON PERIODICALS.

THE *Zeitschrift für psychische Forschung* for February has an article by Prof. [of Theology] Richard Hoffmann of Vienna on his experiences in four sittings with the medium Rudi Schneider in Braunau, where the young man's parents live. Prof. Hoffmann appears to have had the phenomena usually associated with this medium, which comprise movements of the curtain, telekinesis, and materialisations. The séances took place in July 1924, and at the first the movements of the curtain, whilst the Professor held Rudi's hands and controlled his feet, were so curious that they brought instant conviction owing to the conditions of control ("ein für mich sogleich absolut einwandfreies Phänomen," p. 48). The issue closes with a continuation of Karl du Prel's psychic novel, "Das Kreuz am Ferner."

The *Congregational Quarterly* for January has a short paper by Mr. J. A. Hill on Spiritualism and Psychical Research. The writer records how, through his own personal experiences, he became convinced that survival of bodily death is a fact, and that communication is sometimes possible. He gives a few examples of evidential communications, and, after illustrating his thesis by a few specimens of apparitions seen at the moment of death, he

closes with the opinion that psychical research is giving the death-blow to materialism. "Our evidence," he writes, "makes materialism scientifically untenable." It establishes the existence of a spiritual world, and supplies the religious man with a foundation for his religion.

The *Zeitschrift für Parapsychologie* for February has a short account by Prof. Ludwig Jahn of a new clairvoyant medium in Cologne, Mr. Fritz Fastenrath. His work has been known since 1924, and he combines the alleged faculty of clairvoyance with medical diagnosis. Not only does he describe the ailments of his patients, but when writing to them he describes accurately the contents of their houses. In the same issue is a critical review by Dr. Marcinkowski of Dr. Hellwig's recently published *Okkultismus u. Wissenschaft*, and a note by Dr. Kauders on what he describes as the "materialisation" of a finger which was observed in 1556. Dr. Kauders does not appear to give the source of his information, but those who are interested will find it in Richard Hakluyt's *The Principal Navigations, Voyages, Traffiques and Discoveries of the English Nation* (London, 1599), i. 312 *seq.* Richard Johnson is describing certain incidents observed among the Samoeds. At a meeting, or what we should probably call a séance, the priest or medium became "as it were madde." Then he took a sword "of a cubite and a spanne long," and thrust it into his belly, but no wound was visible.¹ After this the priest took his seat upon a sort of low stool and his head and left arm were tied up with a long line, which was held on either side. A large gown was thrown over the whole, and when the line was pulled the knots disappeared and an object was heard to fall into a kettle of hot water which the priest had with him: this object was supposed to be the priest's head, shoulder and left arm, but Johnson was not allowed to verify this phenomenon. Instead of this marvel all that was vouchsafed was a finger which was thrust out of the gown twice "and there was no hole to be seene." Johnson does not add that he agrees with Dr. Kauders' opinion as to its being materialized.

The *Revue Métapsychique* for Janvier-Février has a paper by Dr. Xavier de Watraszewski on the alleged clairvoyant faculties of the Polish medium, Miss M. Sabira. The phenomena appear to be of a remarkable character and simple to control. The medium

¹This feat is commonly reported of Shamans.

is seated before a table and a pile of sealed letters, boxes and packets are placed before her. She takes up each object, places it against her forehead, and gazing into a small crystal ball, describes with an extraordinary accuracy the contents of the various sealed packets. In addition to her clairvoyant powers, Dr. Watraszewski affirms that both psychometry and medical diagnosis have been successful, the latter statement being confirmed by a medical colleague from the Saint-Lazare hospital in Warsaw.

In the same issue Mr. C. de Vesme has the first part of an article on the rôle of supernormal phenomena in the origin of religious beliefs. Whilst criticising the various anthropological schools of thought, he admits the importance of the mass of material gathered together, but complains that, whereas many of the more startling facts are believed and repeated by anthropologists, the facts relating to alleged supernormal occurrences are almost everywhere rejected. Mr. de Vesme has raised a suggestive point, and he cannot be unaware that the practice of blindly following authorities in both anthropology and psychical research is one to be condemned, and one which already shows signs of being discarded.

E. J. D.

REVIEW.

Die parapsychologischen Erscheinungen. Von Willy K. Jäschke. Pp. 85. München, 1927.

This booklet, with a foreword by Dr. Franz Wetzell, is a short account of psychical phenomena, written from the point of view of one who appears to be convinced that there exist supernormal phenomena which are hitherto inexplicable.

The author divides his material into three parts. In the first he deals with "psychical phenomena," in which he includes telepathy, clairvoyance, and the various groups of motor automatisms; in the second the physical phenomena are discussed; and in the third the various theories are briefly considered.

E. J. D.

JOURNAL

OF THE

Society for Psychical Research

NOTICE OF MEETING

A Private Meeting of the Society

WILL BE HELD IN

THE SOCIETY'S ROOMS,

31 TAVISTOCK SQUARE, LONDON, W.C. 1,

ON

FRIDAY, JULY 8th, 1927, at 5 p.m.,

WHEN A PAPER ENTITLED

“An Experiment in Pseudo-Scripts”

WILL BE READ BY

MR. W. H. SALTER.

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be admitted on signing their names at the door.*

NEW MEMBERS.

- Ashton, Frederick**, 188 Wanstead Park Road, Ilford, Essex.
Foot, Miss Katharine, 31 Brookfield Mansions, West Hill, London, N. 6.
Phillimore, Miss Mercy, 16 Queensberry Place, South Kensington, London, S.W. 7.
Pollock, The Hon. Mrs. Dighton, 13 Kensington Park Gardens, London, W. 11.
Wilkinson, The Rev. D. H. D., 45 Clifford Road, New Barnet, Herts.
Wilson, T. S., 5 Darby Road, Grassendale, Liverpool.
Wroe, Miss Lottie, Ness, Neston, Nr. Birkenhead.
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MEETING OF THE COUNCIL.

THE 238th Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Friday, May 20th, 1927, at 5 p.m.: Mr. J. G. PIDDINGTON in the Chair. There were also present: Mr. W. W. Baggally, The Right Hon. G. W. Balfour, Mr. E. N. Bennett, Professor E. R. Dodds, Sir Lawrence J. Jones, Bart., Sir Oliver Lodge, Mr. W. H. Salter, Mrs. W. H. Salter, Mrs. Henry Sidgwick, and Dr. V. J. Woolley; also Mr. T. Besterman, Hon. Librarian, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read, and signed as correct.

Seven new Members were elected. Their names and addresses are given above. The Monthly Accounts for March and April, 1927, were presented and taken as read.

GENERAL MEETING.

THE 171st General Meeting of the Society was held in the Great Hall, 19B Tavistock Square, London, W.C., on Friday, May 20th, 1927, at 5 p.m., SIR OLIVER LODGE in the chair.

Dr. V. J. WOOLLEY read "A Report on the recent B.B.C. Experiment in Telepathy," and a discussion followed. It is hoped that the Report will be published later in *Proceedings*.

A REPORT ON EXPERIMENTS IN THOUGHT
TRANSFERENCE.¹

BY MISS INA JEPHSON.

ALLUSION has been made in three of the Council's Annual Reports to the long series of experiments in thought transference at the Society's rooms, which have been carried out under Miss Newton's direction. Since the summer of 1925 Miss Newton has been too much occupied in other ways to continue the experiments systematically; so this seems a good moment to report briefly on what has been done.

The experiments began in May 1923. Miss Newton's intention in initiating them was not so much to add to the actual evidence for telepathy as to find out, if possible, more about the conditions favourable to it. But in this regard the results are disappointing: doubtless because no markedly good agents or percipients revealed themselves, and there have not been enough successful results on which to base conclusions. The conditions which make for success must obviously be most difficult to recognise where so many of the elements involved are psychological, unknown, or possibly even unknowable either at the time or afterwards.

The experimenters met at the Society's rooms some forty-two times from May 1923 to June 1925. The largest number present on any one occasion was eight, and on many occasions there were only two present. Indeed at first and not infrequently afterwards Miss Newton and I were the only experimenters.

As regards conditions—at the beginning of the series the experiments were all with "contact." That is to say that when trying to transfer the chosen idea I put my hand on Miss Newton's or *vice versa*. This arose from my having a tradition at the time that contact had helped in other experiments which I had done previously to these at the S.P.R. However, we soon came to think contact did not affect the success or failure, and abandoned it. After this short series

¹This paper was read at a private meeting of the Society on February 23, 1927. It was on that occasion illustrated by lantern slides.

of contact experiments members of the Society willing to test their telepathic powers were invited to join in the experiments, and in all twenty-nine persons took part.

At almost every one of the forty-two meetings several experiments were tried between would-be agents and percipients in the same or, occasionally, adjoining rooms, and the whole number of such experiments amounted to over 350. Further, to get the number of telepathic impressions aimed at, each experiment must be multiplied by the number of would-be percipients engaged in it, and this gives us some 625 experiments. But this number is an understatement, because some of the cards on which the impressions were recorded have been lost, and others wasted because the percipients omitted to number and date them, and later, owing to an accident, they were mixed up. We should probably be safe in estimating the number of impressions at about 675. As out of these we only regard twenty-five as successes,¹ and perhaps about the same number as partial successes, it is clear that telepathy did not manifest itself to any large extent. In addition to experiments with agents and percipients in the same or adjoining rooms, twenty-four were made with agents and percipients in different parts of the country. These we will deal with separately.

With regard to conditions: throughout the experiments an easy informality was aimed at, as it was thought that anything more stiff and solemn might tend to inhibit the emergence of telepathy. The experiments were in fact treated as in a sense preliminary, to be made more formal when the ideal agent and percipient or conditions were discovered. But, notwithstanding the informality, pains were taken in placing the percipients and agents to make it impossible for the percipient to see any card or object held by the agent, and complete silence was main-

¹The line between successes and partial successes is a vague one, and would probably be drawn differently by different people. For the impressions reckoned as successes are themselves never, except in one or two very simple cases, completely successful. They are in fact really only partial successes, as will be seen from examples quoted below. What we mean by "success" is merely agreement between impressions of agent and percipient greater than one would expect to occur by chance, whereas our "partial successes" perhaps agree in a minor particular only.

tained when the agent had selected the subject intended to be transferred. Only once (May 11, 1925) among the impressions reckoned as successful was there any fear that owing to their relative positions the percipient might have seen the agent's card. The agent, Prof. de Gyn, thought of a chair, and drew one roughly on the card he held in his hand. The percipient drew a chair in the same position as the agent's, but not otherwise resembling it, and she was not aware of having seen the drawing, and there was absolutely no reason for supposing the percipient to have looked at the agent's drawing, but I remember we thought at the time we had not been quite careful enough. All the experimenters acted both as agents and percipients, and variations were tried, such as all acting as agents except one as percipient, and of course the contrary, namely, one as agent and the rest as percipients. Experiments were tried on the plan of Professor Gilbert Murray's, though without success, and in other unsuccessful experiments the agent or agents were in a different room from the percipients. A considerable variety of subjects in different classes were used for the attempted transfers, viz. :


- (a) Picture postcards drawn from a large and varied stock, and other similar pictures looked at by the agent.
- (b) Actual objects looked at.
- (c) Scenes or objects mentally visualised.
- (d) Ideas of such things without intentional visualisation.
- (e) So-called diagrams looked at by agents, *i.e.* either meaningless combinations of lines, or simple outline drawings, or shapes in coloured paper pasted on to cards (as example, a green shamrock or a gold crown on a black card), or single capital letters.
- (f) Numbers thought of.
- (g) Playing cards.
- (h) A word or name.
- (i) Imagined sounds.
- (j) Imagined colours.
- (k) Imagined tastes.
- (l) Imagined emotions.

The percipient was as a rule told beforehand which of the above classes the subject selected by the agent would belong to.

The agents tried different plans at different times for transmitting the impression desired—as *e.g.* gazing fixedly at it, or thinking hard about it, or on the other hand getting only a transient glimpse of it, or after deciding and noting down what it was to be, not keeping the mind fixed on it at all. But, as already said, the experimenters were not able to draw inferences of importance from the medley of results, though individual agents or percipients may perhaps have gathered some few hints for their own future use. There is one thing perhaps worth saying about pictures looked at by the agents (class (a) above). The number of experiments in transferring these pictures (mostly postcards) was fairly large—about 100—and the number of impressions recorded by percipients of course much larger, there being often several percipients. Of these, 8 impressions have been counted as successful. But it seems certain that in none of them was the image of the postcard as seen by the percipient clear and distinct. Examples will illustrate this. On January 11, 1924, the agent, Mr. Duff, had before him a postcard photograph of the “*Dying Gladiator*.” The percipients—there were four—all knew that the agent was looking at a picture postcard, but the impressions of three of them were hopelessly wrong. The fourth was mine: I noted on my card, “A grey and white card, an interior, I think of a grey stone effigy under the light of a window, in a church perhaps. There is something still about it.” Now an effigy is a recumbent statue, and the “*Dying Gladiator*” is a nearly recumbent statue. This is the only occasion in the whole series of experiments when either an effigy or the *Dying Gladiator* or any other recumbent statue was thought of by an agent or referred to by a percipient, and it is a curious coincidence if they were associated by pure chance. Yet if I had clearly visualized the picture I should surely have recognised the statue, which I know very well, and indeed must often have drawn, and not referred to it vaguely as an effigy.

Again, on June 27, 1923, I gave a fair though imperfect description as regards line, form, and light and shade of, a postcard photograph of palm-trees at Hyères, but without having the slightest idea that it represented trees, etc., “Some-

thing going off into perspective one behind the other, the dark comes across at an angle with the light, black and white, no colour above, something like fingers spread out." In the postcard the branches of the palm trees suggest spread-out fingers.

In another case January 26, 1925, Miss Newton as percipient appeared as it were to get fragments of the picture and fragments of interpretation. I was the agent, and had before me a postcard representing an "Indian encampment, Ontario, Canada." Miss Newton wrote on her card, "First thought, in a flash: something straight in the sea: a pier. Afterwards, when in a drowsy state, a shape like this  . The form of the land in the picture easily suggests a pier projecting into a lake, and the shape afterwards seen is like that of the Indian tents.

The efforts to transfer scenes or objects mentally visualised or ideas of scenes or objects without deliberate visualisation were together about the same in number as the actual pictures and about equally successful, or rather, unsuccessful. We may perhaps count 7 as successes. Here is one of January 18, 1924. The agent, Miss Candler, wrote on her card, "The Alps at sunset in thunderstorm seen from Jura. Blood red mountains against black sky, feeling of wrath of God." The percipient, who was myself, wrote: "I imagine a volcano or something on fire—dark foreground. I feel as if I was watching a fire or earthquake or something where one would be a helpless spectator—a thunderstorm." It seems that except in the fiery appearance the visual part of this impression was not transferred, or at least we have no evidence that it was. What got through was the thunderstorm and the emotional effect. In the following case, again, on January 19, 1925, the general idea in a complicated imagined event seems to have got itself transferred with some idea of the locality. Miss Boucher James as agent thought of "a fur coat, brown and warm, trying on in the shop, sale-time, Derry & Toms." One of the percipients, Mrs. George, got "Moving crowds of people, shops, noise (High Street, Kensington)." The brackets indicate that Mrs. George did not mention her impression of High Street, Kensington, which is where Derry & Toms' shop is

situated, till after she had been told what the subject was. It will be noticed that it was only the last part of the agent's idea which was connected with the percipient's.

A visualised subject of a different character was the following. Miss Dutton, as agent, on February 25, 1924, thought of "a large white cat with green eyes, purring," and drew in pencil on her card a rough sketch of such a cat facing the spectator. Miss Newton, as percipient, wrote down, "A Box, a block of granite, Cushion. Then a light gleaming between the fork of a tree in the garden [Tavistock Square] reminds me of the Cheshire cat, and I think of a cat on a cushion, its paws turned in." I myself, who was another of the percipients, wrote down, "an animal, a cat with its back to you. I imagine Miss Dutton is thinking of something at home."

From this we may pass to the experiments in which agent and percipient were in different counties. During the week following the cat experiment Miss Dutton returned to her home in Devonshire, and it was arranged that at a fixed hour on March 3, 1924, she should try from there to impress the experimenters in Tavistock Square. She gazed at "a brass bell bright gold where light touches, dark shadows in the under-cutting. Ringing, ringing, ringing. Yet it is not really a bell, but an inkstand and dire accidents have happened with ink from attempts to ring it. I hope you get it." Miss Dutton posted the same day a rough sketch of the bell indicating the embossed pattern on it. Miss Newton, a percipient, wrote, "Sudden 'Ding dong bell, pussy's in the well,'" and afterwards annotated this: "There was nothing in my mind to account for the sudden intrusion of 'Ding dong bell, Pussy's in the well.' The well reminded me of the green and well at L—— and I added [this as] the second impression." That she should have had for the only time in the series an impression of a ringing bell when the agent was trying to suggest a bell was certainly remarkable.

In all some 24 experiments were made either to receive impressions from Miss Dutton from Devonshire or to transmit them to her, or to the Misses Tipping¹ at Leamington. But

¹It will be remembered that telepathic experiments by the Misses Tipping some years ago have been published in *Proceedings*, vol. xxvii. pp. 415-457n.

there was no further success, unless we count as such an impression of "a brilliant red square" received (among others) by Miss L. Tipping on Nov. 3, 1924, when several agents at Tavistock Square were trying to transmit the idea, "a gas fire." The percipient's description is correct, though inadequate, of the kind of gas fire in the room where the agents were sitting. One curious thing happened, however, in the course of these "distant" experiments. On November 10, 1924, Miss Newton and four others sitting in Miss Newton's room at 31 Tavistock Square, were trying to transmit to the Misses Tipping at Leamington a picture of a Russian peasant woman. The picture was not transferred, but among impressions recorded by Miss Tipping appeared "a bowl with gold fish in it, very lit up so that the fish appear very bright." Miss Newton recorded when she received Miss Tipping's note that during the experiment on November 10, she had looked up at the hanging electric light bowl which was lit up in her room,¹ and had "a momentary vision of very red gold fish swimming about in it." "Again, seeing the bowl reflected in the looking glass over the mantelpiece I thought of it as a bowl of gold fish several times during the experiments. The idea occurred to me [and] I could not get rid of it. I do not remember ever having thought of gold fish in connection with this electric fitting before, nor do I know of anything that might have led me to think of a bowl of gold fish that day." This note was unfortunately not made at the time because the recurrent impression seemed irrelevant to the experiment in hand, irrelevant to the picture Miss Newton and the agents were trying to transfer. Were Miss Newton's and Miss L. Tipping's impression of goldfish telepathically connected, or were they not? And if they were, with which did the impression originate? The fact that Mrs. Leonard's Feda has apparently shown telepathic knowledge of thoughts of Miss Newton's certainly not intentionally transferred (see *Proceedings*, Vol. XXXVI, pp. 192 ff.) suggests that another sensitive (Miss Tipping) may have had similar access to her mind. On the other hand the peculiar nature of Miss Newton's impression

¹The fitting is a round alabaster bowl, hanging under the lamp, which it conceals.

on this occasion suggests some origin outside. The coincidence may, of course, be accidental; but if so, it is an odd one.

There are instances in this series of experiments when ideas which had earlier been in the agent's mind, but which she had no intention of transmitting, occurred to the percipient. Thus on December 15, 1924, I myself as agent visualised "a fat woman talking fast (the cook I had just been interviewing)." Mrs. Enthoven, one of the percipients, said, "Candied slices of orange, a grocer's shop, large. I saw mentally Miss Jephson in a grocer's shop thoroughly enjoying her inspection of good things." On this I annotated, "I *had* just been in a grocer's shop, and as a matter of fact I had specially noticed the grocer as he was such a gloriously typical one." Again, on November 30, 1923, the agent, Miss Boucher James, thought of "Biskra and the palm trees. The endless reach of the desert, the [distant] mountains. The slow roll of the camels. I centre on the palms and the mountains in the distance." Miss Newton as one of the percipients said, "A very high cliff by the sea seen from the top. Measles." She said she noted the last word because she "could find no association with it." The agent then said she had received a letter the night before from an old servant, who was just about to come and look after her for a time, saying she couldn't come as her little boy had measles, and [this] had been in her mind all the morning.

Another form of an earlier idea obtruding itself occurred when a card looked at by the agent, but rejected in favour of another for the purpose of the experiment, prevailed over the selected one. This appeared to happen on one or two occasions, though it was not quite certain.

Readers of this report will, I think, admit that some interesting and at any rate suggestive correspondences occurred in the course of the experiments, and that there may have been some telepathy at work. But the very large proportion of failures makes it impossible to feel sure that the successes or most of them may not have been due to chance. It is clear that there were no strikingly good combinations of agents and percipients among the experimenters.

As a contrast I will give a short series which occurred a

year after the experiments I have been describing ended, but which in spite of its promise also ended disappointingly.

A Miss S., who had lately become interested in the work of the Society, called on Miss Newton on June 24, 1926, and they agreed to try for thought transference then and there. Miss Newton (agent throughout) sat behind Miss S. (percipient) without contact and recorded each experiment as it occurred. There were twelve. In the first two the agent drew simple "diagrams." The percipient had no impressions.

Experiment 3. Agent says, "Now I will think of some actual thing I have seen," and notes "Russian Ballet." Miss S. speaks at once, "Russian Ballet." The percipient had not seen it this season.

Experiment 4. Agent writes, "A summer house in a garden." Percipient says "Flower Show." Agent asks, "What do you see?" The percipient says, "Flowers. . . . Garden of Flowers."

Experiment 5. Agent writes, "Italian blue sky, sunshine, oranges growing up the side of a pergola, blue sea showing through." Percipient says, "Sea and blue sky." Agent asks, "What else?" Percipient, "Boat." Agent, "What country?" Percipient, "Italy." Agent, "Anything else?" Percipient, "Gentians? Vines? Olives? [Evidently guessing]."

Experiment 6. Agent looks at postcard portrait of Edmund Burke. Percipient has no impression.

Experiment 7a. Agent says, "I will think of a number," and notes "27." Percipient says quickly "27."

Experiment 7b. Agent thinks of 8, and a cipher slips into her mind causing confusion. She writes 08. Percipient says "58."

Experiment 8. Agent says, "I will think of three numbers," and notes "157." Percipient says "123."

Experiment 9. Agent says, "I will think of a letter of the alphabet," and notes "M." Percipient says quickly, "M."

Experiments 10, 11, 12. Agent records "Three other experiments were tried. Percipient 'guessed' each time and was wrong."

Possibly fatigue may account for these last three failures, but however this may be, the success of the series was brilliant as thought transference experiments go, and considerable hopes

were founded on it. Unfortunately, however, a further attempt was a complete failure; we cannot tell why. But it may be noted that a third person was present and the conditions were formal. Miss S. is sensitive and diffident about her powers, and was doubtless nervous, and this may have prevented her consciously apprehending telepathic impressions. And the same causes may have operated in the agent and prevented transmission. There has unfortunately been no further opportunity of experimenting with Miss S., but she has recently agreed to come and try again with Miss Newton, and I am hoping also to try some experiments with her privately.

CORRESPONDENCE.

CONCERNING LORD DUNRAVEN'S SITTINGS WITH D. D. HOME.

To the Editor of THE JOURNAL OF THE S.P.R.

March 18, 1927.

DEAR MADAM,—I am much obliged to E.J.D. for his review of my paper in *Zeitschrift für Kritischen Okkultismus* on the late Lord Dunraven's sittings with D. D. Home.¹

I do not think, however, he is right when he states that "it is clear that the Count finds himself in considerable difficulties when he tries to devise normal explanations for the phenomena." On the contrary, for the majority of these phenomena at any rate, I find no difficulties in such an hypothesis after reading the Dunraven account. For that account shows us that D. D. Home was practically at liberty to act as he liked, moving freely about the room and even leaving the room; it shows us that the eye-witnesses attached to absolutely non-evidential if [not absurd² trance-addresses the same importance as to conclusive phenomena; it shows also that in the great majority of cases, practically *no* precautions were taken against trickery. It gives us the perfectly legitimate right to conclude that in some cases³ Home could have introduced a confederate without much difficulty. In short, the great value of Lord Dunraven's "Experiences in Spiritualism" lies in the fact, that they prove to us quite conclusively that in

¹ S.P.R. *Jour.*, March, 1927, p. 46. ² *Proc. S.P.R.*, Vol. XXXV., pp. 144, 158.

³ I have in particular in view such séances as those of February 9, 1869, and July 7, 1869 (*op. cit.* pp. 173, 278).

nineteen cases out of twenty, Home *could have cheated if he had wished to*. And since there is every reason to suppose that Home's other séances were not different in quality from those described by Lord Dunraven, the same contention will hold good for the whole of Home's performances.

From this point of view Lord Dunraven's notes and letters deal Home's reputation as a powerful physical medium, in my opinion, a heavy blow. He appears to us as controlling and directing the sittings; precautions against fraud are either non-existent practically, or obviously inadequate; omissions appear in the accounts which prove that the observers had no idea of the conditions required to make an experiment even relatively convincing, etc. Under these circumstances the great bulk of D. D. Home's phenomena must be thrown overboard. For surely we cannot make their genuineness depend on the assumption that Home did not *wish* to cheat.

A certain residuum of phenomena, not easily explicable, will remain. But, though in their case I have no ready explanation to offer, they seem to me somewhat vitiated by their association with so many other "manifestations" of which the explanation may well lie on the surface.

As for the sitters, I am beginning to think that much delusion in this region is due to them. There are many sitters whose share in complicating the problem is inferior only to that of the medium himself! I hasten to add, that I certainly do not think that the late Lord Dunraven was such a one. But his account, candid as it is, presents us with such a picture of the conditions prevailing at Home's séances, that the evidential value of even some of the most striking of the great medium's phenomena must, in my opinion, be considerably discounted.

I do not pretend to explain *all* the recorded performances of D. D. Home. For my purpose it is sufficient to point out that *the great majority can be explained away in a normal way without the least difficulty*. And here we are undoubtedly much indebted to Lord Dunraven's transparently honest accounts and to the light they throw:

- a. On D. D. Home's behaviour;
- b. On the mentality of the persons present.

I am, Yours very truly,

PEROVSKY-PETROVO-SOLOVVOV.

REVIEWS.

I.

Apollonius, or the Present and Future of Psychical Research. By E. N. BENNETT, M.A., late Fellow of Hertford College, Oxford. London: Kegan Paul, Trench, Trubner & Co.; New York: E. P. Dutton & Co. Pp. 95.

It is entirely proper that the entertaining pamphlets on the live topics of the day called the To-day and To-morrow series should include also one on Psychical Research, and it is fortunate that so experienced, enterprising and competent a psychical researcher as Mr. E. N. Bennett should have undertaken to write it. In *Apollonius* he casts a rapid but intelligent *coup d'œil* over the present status of psychical affairs, which is necessarily stripped of detail, and perhaps in places somewhat subjectively coloured by his political interests, but is always stimulating and never dull. It will be read with interest, and his readers will regret only that Mr. Bennett has not added a short bibliography of what he considers the most significant psychical literature of the day.

The points of interest in Mr. Bennett's survey to which I myself would draw special attention are, in the first place, the stress laid on what he calls *megomania*, i.e. the desire to appear important, as a cause of fraud and misstatement in psychics who have no other obvious motive to deceive. He more than hints that this may account for the cases of Stainton Moses (p. 24) and Gilbert Murray (p. 48), and though I cannot associate myself with the severity of this view, it can hardly be denied that it reflects seriously on any person and any Society which allows the evidence for any alleged supernormal happening to remain less good than it might easily be made. Secondly, I would note Mr. Bennett's robust faith in the proof of telepathy by the founders of the S.P.R. (p. 45), even though he admits that "our facts soon become more or less obsolete" and advocates the collection of "fresh data." He hardly quite realises, perhaps, that no scientific truth rests securely on merely historical evidence, and that science always aims at control of the conditions and consequent power to multiply the evidence at will. Thirdly, he inclines to regard telepathy as "a dying sense" (p. 53) which functions more freely in animal life. I can see no advantage in this supposition: it only makes its investigation more difficult,

without rendering it really more acceptable to the prejudices of scientific materialism. Fourthly, he hardly appreciates sufficiently the need for the provision of adequate funds (pp. 48-9). Psychical Research has now reached a stage of development when large endowments are needed not only for laboratories and the *continuous* examination of sensitives, but also to render the position of Research Officer of a Psychical Society such that men of first-rate ability will feel justified in adopting it as a *profession*. Fifthly, the wording of Mr. Bennett's reference (pp. 89-90) to my Report (in *Proc. S.P.R.*, Vol. XVIII., p. 416) on the Questionnaire on Human Sentiment about the Future Life is a little misleading. The "78%" who denied that they desired a future life "whatever the conditions might be" were only [preferring annihilation to hell, and had mostly answered an earlier question in the affirmative: the indifferents who were not troubled about their future life were answering a question as to whether it was actually essential to their mental comfort. And the conclusion I ventured to draw from the evidence was not that the belief in a future life was dying out, but rather that it had *always* been a "half-belief," conventionally accepted, but needing the stimulus of personal bereavement to become really poignant (cf. *Problems of Belief*, ch. v.). It seems to me as certain as anything can be in human psychology that if the Churches now drop their dogma of immortality, with which they have never been as earnest as they seemed, an appreciable fraction of mankind will always seek (more or less enduring) satisfaction in the séance-room. Lastly, Mr. Bennett has allowed his printer's devil to misspell Sir W. Crookes's name on pp. 45 and 80, though he gets it right on p. 18. Count v. Klinckowstroem is misspelt on p. 79, and a letter has dropped out on p. 87.

F. C. S. SCHILLER.

II.

Clairvoyance and Materialisation: a Record of Experiments. By GUSTAVE GELEY. Translated by Stanley De Brath. 9 $\frac{3}{4}$ ins. by 6 $\frac{1}{4}$ ins. Pp. xvi. 401. 105 illustrations. London: Fisher Unwin (Ernest Benn). 1927. Price 30s. net.

The French original of this book (*L'Ectoplasmie et la clairvoyance*) was reviewed in the July 1924 issue of our *Journal* (xxi. 300-302). We are now glad to welcome this excellent translation of it, for whatever criticisms must be directed against particular points in

the late Dr. Geley's experiments, they do undoubtedly, in the mass, deserve close attention. We regret that the translation has been published at an unnecessarily high price.

TH. B.

III.

True Irish Ghost Stories. By St. John D. Seymour and Harry L. Neligan. Humphrey Milford, London, 1926. Pp. 299. 7s. 6d. net.

This book was originally published in 1914, and has now been re-issued with considerable additions. Some of the stories are told only at second-hand; but others are first-hand reports from the percipients themselves, and although many of these do not attain to the standard of evidence required by this Society, they are not without interest and may usefully be compared with more completely attested incidents. The following example is included amongst "apparitions at the time of death."

[P. 173.] A lady sends the following personal experience: "I had a cousin in the country who was not very strong, and on one occasion she desired me to go to her, and accompany her to K—. I consented to do so, and arranged a day to go and meet her: this was in the month of February. The evening before I was to go, I was sitting by the fire in my small parlour about 5 p.m. There was no light in the room except what proceeded from the fire. Beside the fireplace was an armchair, where my cousin usually sat when she was with me. Suddenly that chair was illuminated by a light so intensely bright that it actually seemed to *heave* under it, though the remainder of the room remained in semi-darkness. I called out in amazement, 'What has happened to the chair?' In a moment the light vanished and the chair was as before. In the morning I heard that my cousin had died about the same time that I saw the light."

The book includes several quotations from the *Proceedings* of the S.P.R., e.g. an account of a haunted house in Co. Kilkenny, p. 72 (*S.P.R. Proc.*, Vol. X., p. 341), and the Enniscorthy poltergeist case, p. 125 (*S.P.R. Proc.*, Vol. XXV., p. 380).

There is also a group of stories of "banshees" and other death warnings.

H. de G. S.

JOURNAL

OF THE

Society for Psychical Research

NOTICE OF MEETING

A Private Meeting of the Society

WILL BE HELD IN

THE SOCIETY'S ROOMS,

31 TAVISTOCK SQUARE, LONDON, W.C. 1,

ON

FRIDAY, JULY 22nd, 1927, at 5 p.m.,

WHEN A PAPER ENTITLED

“An Account of Some Sittings with Mr. George Valiantine, at which Communications were given in old Chinese,”

WILL BE READ BY

DR. NEVILLE WHYMANT.

It is hoped that the Paper will be Illustrated by Gramophone Records.

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be admitted on signing their names at the door.*

The Rooms of the Society at 31 Tavistock Square, London, W.C., will be closed after Saturday, July 30th, until Monday, September 12th. Correspondence will be forwarded to the staff during this time. The next number of the "Journal" will be issued in October.

CASE.

L. 1280.

A DEATH COINCIDENCE.

WE print below a report of what appears to be an impression received by the percipient at the time of the agent's death. The case has come to us through Sir Oliver Lodge, to whom the percipient, Mr. A. F. Henderson, wrote in the first instance. The difficulty in cases such as this, in which the percipient hears only a noise, or a "non-vocal sound-phantasm," is to determine to what extent we are justified in regarding the impression as causally connected with the event with which it is afterwards associated, to determine, in fact, whether the case is supernormal at all. What makes the present case worth putting on record is the exact coincidence in time between Mr. Henderson's impression and the death of his friend. This type of evidence is discussed, and one or two similar cases are quoted in *Phantasms of the Living*, Vol. II., pp. 125 ff. Two similar cases, originally printed in our own *Journal*, are also quoted by Mrs. Sidgwick in her paper on "Phantasms of the Living," *Proc. S.P.R.*, Vol. XXXIII., pp. 241-243. In these two cases there was also a close coincidence in time.

The original report of his experience was sent by the percipient, Mr. Henderson, to Sir Oliver Lodge. Mr. Henderson wrote thus :

79 PALL MALL, S.W. 1,
17th March, 1927.

DEAR SIR,

It has been suggested to me that the happening which I shall relate may be of interest to you.

The following is a perfectly authentic record of an experience that I had in the early hours of January 9th¹ last.

On Sunday the 8th January my family and myself retired at 10.45 p.m. I was awakened by loud and continued knockings, such as might have been caused by the rattling or banging of windows or doors. So persistent were these noises that I got up, but finding the disturbance could not have been so caused, I went to my wife's room—which is immediately over mine—thinking that she might have called me by knocking on the floor. I was led to this thought because she had recently been far from well. I was relieved to find her sleeping; she was, however, awakened by my opening the door, and after being assured that all was well, I returned to my room. Before going to bed I looked at my watch and found the time was 4.15 a.m.

I must now recount how the above occurrence is significant of something supernatural.

My dear old friend, Professor W. L. Barrett—in his day a celebrated flautist—had been very ill for some time. He was to have been the guest of the Savage Club House Dinner on Saturday the 15th January in celebration of his fiftieth year of membership and of his eightieth birthday.

On the previous Saturday, in spite of friendly warnings, he insisted on going to his beloved Club, but during the evening became so ill that he was taken by two of the Members to a Nursing Home the same night. I was advised of this on the following day—Sunday the 9th—and, of course, determined to visit the Home on the following day. I was there at 9.30 a.m. and was informed that my friend had passed away during the night.

At the time I did not connect this with what had occurred to me at home, but on my telling my wife that "Billie" had died, she reminded me of what had happened and asked me to ascertain, if possible, at what time our friend had passed away. At the moment when we were discussing this matter Mr. Barrett's nephew rang me up on a matter connected with his uncle's death; on

¹ By a clerical error, corrected by Mr. Henderson in a later letter to Sir Oliver Lodge, the dates given here are "January 9th" and "Sunday the 8th January." Sunday was in fact the 9th of January, and Mr. Henderson's experience occurred in the early hours of the 10th. The date "Sunday the 9th" is correctly given in a later paragraph of Mr. Henderson's letter of March 17th, and the date of his experience, January 10th, is confirmed by Mrs. Henderson's statement (see below).

my asking him if he knew the time he died, he told me that he breathed his last at 4.10 a.m.—the exact minute that I was awakened as I have described.

My wife, knowing of the deep friendship that existed between Barrett and myself, is convinced that at the time of passing he must have been thinking of me. Who knows? I hope it may be so, and I should like to have such belief strengthened.

May I venture to ask you to express your views on this experience? I shall be most grateful to you.

Yours faithfully,

A. F. HENDERSON.

In reply to this letter Sir Oliver Lodge wrote thus to Mr. Henderson :

19th March, 1927.

The time coincidence in your report, if it can be thoroughly substantiated, is certainly remarkable, and would seem to be beyond chance coincidence. Occurrences like this have happened before, and I see no reason to doubt that there is some causal connexion between the death and the knockings, but as to how such physical manifestations are brought about, we are in the dark. It would seem unlikely that it can be the immediate activity of the departed person. At the same time there does seem to be a certain amount of psychic activity or energy liberated at the moment of death, which sometimes takes a form akin to this. . . .

OLIVER LODGE.

To this letter Mr. Henderson replied as follows :

22nd March, 1927.

I am grateful to you for your letter of the 19th instant. I fully understand and appreciate the fact that the statements made in my letter to you must be thoroughly substantiated and corroborated.

In so far as I have described the happening, my wife will corroborate the facts set out in my letter to you. I spoke to her last night again on this subject and she tells me that after I had left her room she herself looked at her clock and fixed the exact time.

For the rest, I am attaching hereto copies of letters I am writing to :

- (1) the Nursing Home where my friend died ;
- (2) to Mr. Barrett's nephew....

A. F. HENDERSON.

The letters written by Mr. Henderson to the Matron at the Nursing Home and to Mr. Barrett's nephew were as follows :

(a) LETTER TO THE MATRON.

22nd March, 1927.

It will, of course, be within your recollection that my friend, the late Mr. W. L. Barrett, died in your Nursing Home between Sunday the 9th January and Monday morning the 10th. No doubt you have a record of the exact hour and minute that my friend passed away.

I should be most grateful to you if you would let me know the exact time he died.

I will later give you my reason for making this request.

(b) LETTER TO MR. H. T. BARRETT.

22nd March, 1927.

You will recollect that I had a remarkable experience in connection with your late uncle's death. You will also remember that when you telephoned to me on Monday evening the 10th January last you informed me that he passed away at 4.10 a.m. and that you obtained this information from the Nursing Home.

I should be very much obliged to you if you would kindly confirm this.

I will later give you my reason for making this request.

On April 1st, 1927, Mr. Henderson wrote again to Sir Oliver Lodge, enclosing the following letters received by him from the Matron of the Nursing Home and Mr. H. T. Barrett :

(a) LETTER FROM THE MATRON.

March 24th, 1927.

Re Mr. Barrett, who died in my Home on the 10th Jan. 1927. I was very ill at the time with asthma and bronchitis, and for six weeks did not make my books up. When I did do so I put Mr. Barrett admitted on the 9th Jan.—died on the 10th between 4 and 5.

The Night Nurse who was with him when he died said as far as she can remember it was between 4 to 4.30. So that if she told Mr. Barrett's nephew it was 4.10 a.m., that would be correct.

NURSE D. W——.

(b) LETTER FROM MR. H. T. BARRETT.

31st March, 1927.

MY DEAR HENDERSON,

I am sorry for the delay in writing you the specific information as to the time of my late uncle's death, but I was anxious to confirm my own recollection of the time, so that there should be no doubt as to the accuracy of the information.

I was informed on the telephone of his illness on the afternoon of Sunday, January 9th, and I telephoned the Nursing Home on the same evening, when I was informed that he was comfortable and apparently in no immediate danger, giving them my telephone number to advise me of any change. Very early on Monday, January 10th, the Matron rang me up saying that he had taken a change for the worse and they were afraid he would not live the night. I informed her that I would enquire how I could possibly get through by motoring to York, Leeds or elsewhere, and would ring her up later. I did this at 4.20 a.m. and was informed that the old gentleman had been dead ten minutes, death taking place at 4.10 a.m.

H. T. BARRETT.

The following confirmatory statement was also received from Mrs. Henderson :

April 3rd, 1927.

My husband has told me he has been, and is, in correspondence with you in regard to his experience in connection with the death of our dear old friend, Mr. W. L. Barrett.

The circumstances are clearly within my recollection, and are briefly as follows :

In the early hours of Monday, Jan. 10th, my husband came into my room appearing very much disturbed. He told me that he had been awakened by noises which he thought might have been made by me to call him ; I assured him that all was well with me. After he left the room and before turning off the light I noticed the time was 4.15.

On Monday morning, Jan. 10th, my husband called at the Nursing Home where Mr. Barrett had been taken, and then and there found that our friend had passed away. On the same evening Mr. Barrett's nephew telephoned to my husband whilst I was sitting by his side ; I prompted my husband to ascertain

if possible whether Mr Barrett's nephew happened to know about what time his uncle died; it occurred to me to make this request because I associated my husband's experience with the passing of our friend, and he (Mr. Barrett's nephew) told my husband that he had been informed over the telephone that the hour was 4.10 a.m. This convinced me that there must have been some psychic influence to account for his experience.

KATE HENDERSON.

On April 5th, 1927, Mrs. Salter wrote to Sir Oliver Lodge asking whether any evidence was available as to whether the sounds heard by Mr. Henderson were objective or subjective. To this enquiry Mr. Henderson replied thus:

4th April, 1927.

I thank you for your letter of the 28th ultimo and have carefully perused the communication you received from the Editor of the *Journal of the S.P.R.*, and in reply to this would say that I had already anticipated the query. Neither my wife nor servants heard any kind of disturbance during the night. . . .

A. F. HENDERSON.

TWO CASES OF INDUCED AUDITORY HALLUCINATION.

BY G. H. ESTABROOKS, PH.D.

THE two following cases seem of interest to the writer since he had the chance of studying them at first hand. They demonstrate very neatly several points in the genesis of hallucination, and one offers an example *par excellence* of spiritistic "rappings." Indeed, if it were not for the fact that its origin was perfectly certain, the writer would probably have been willing to swear that it was a genuine case of psychic phenomena.

After completing his B.A. work and previous to going across the water on a Rhodes Scholarship, the writer had a breakdown in health. This was due to a recurrence of lung trouble caused by gassing and necessitated a year in sanatorium. While there he experimented on auto-suggestion, and the two following cases are examples ending a series of induced hallucinations.

He found that he could put himself to sleep by counting, and that suggestions made to himself during this process were fairly successful. Most of these suggestions were of a therapeutic nature, the two reported on here being included in a number of exceptions.

It was found that suggestions given in the afternoon would tend to be realized that night. This seemed the most favourable combination. Accordingly the writer suggested to himself one afternoon that he would wake up that night at 2 a.m. and would hear an orchestra playing. He went to sleep at once after this suggestion had been given, recalled it clearly on waking for dinner, and had it in mind all the evening until going to sleep for the night.

The suggestion worked very well. The writer awoke at approximately 2.00 a.m., and was at first puzzled to hear an orchestra playing. He shortly realized it as the result of his suggestion and lay quietly listening to results. The music continued for a minute or two, and then changed quite suddenly into the rattling of the sanatorium windows. There was a considerable breeze on and the rattling of the windows together with the howling of the wind had combined to form the point of departure for this very vivid hallucination.

The second case is, however, of more interest. The following afternoon the writer suggested to himself that he should hear spiritistic rappings the following night at 2.00 a.m. Again he went to sleep while making the suggestion, and recalled them perfectly after awaking for dinner and up to the time of going to sleep finally for the night, at about 10.00 p.m.

That night he again awoke at about 2.00 a.m. He very distinctly heard a series of "raps," which sounded much the same as if one were drawing a blacksmith's rasp sharply over a piece of wood every two or three seconds. The writer at once realized the origin of the raps. They were very clear and very persistent.

He made a "mental request" that they group themselves in threes. They did so. They then grouped themselves in two's again on request, and suddenly stopped after continuing for about two minutes.

In the case of this hallucination there was another very

interesting point. At each rap there was the sensation of a sharp, light blow on the back of the right hand below the base of the little finger. This hand was under the bedclothes. Immediately after the cessation of the "raps" it was noticed that the muscle at the base of the little finger was twitching in that irritating way in which muscles will twitch when one is a little overwrought.

Without doubt the last of these two hallucinations illustrates the genesis of many reports of spiritistic phenomena. No doubt there are a great many people more susceptible to induced hallucinations of this type than is the writer. Auto-suggestion, used of course unwittingly, would produce results in these folk far more ostentatious than those herein reported.

So far as "subjective certainty" was concerned, the writer is positive he heard those raps, felt them on his hand, and was able to exercise mental control over them. Anyone not familiar with their genesis would have been totally deceived. As M'Curdy points out, it is this confusion of "subjective certainty with objective reality" that marks the mystic. Here we have a demonstration of at least one way in which this confusion could very easily arise.

G. H. ESTABROOKS.

SPRINGFIELD COLLEGE,
SPRINGFIELD, MASS.

NOTES ON PERIODICALS.

Seelenprobleme, No. 1, Jan.-Mar. 1927. This is the first number of a publication issued (in German) by the S.P.R. of Riga, and is edited by Prof. D. C. Blacher of the University. To judge by the contents there is considerable interest in psychical research in Latvia, and the claim is made that in a Mr. F. (called "Paleas") Riga possesses one of the strongest of existing mediums.

Zeitschrift für Parapsychologie (formerly *Psychische Studien*), Mar. 1927, continues Herr Krall's (the owner of the Elberfeld horses) interesting study of telepathic transference of orders from human to animal minds, illustrating his contention by experiments of von Osten's with "clever Hans" and of himself with "Muhammed" and "Zarif." Nevertheless he maintains that his horses were capable of independent thought and usually answered by that. R. Lambert has a long and critical review of the "Margery"

case, dealing with the accounts of Houdini, Bird, Prince, Hoagland and Rhine, and to be continued in the next number. Prof. F. Heiler has an article maintaining the genuineness of the Sadhu Sundar Singh and the authenticity of the wonders related about him, while Prof. Oesterreich of Tübingen reviews both his book and Dr. O. Pfister's, which comes to the opposite conclusion. There is also a discussion of an article in the Berlin *Tageblatt* by Dr. Rosenbusch accusing Eleonora Zugun of fraud and Countess Wassilko of being her accomplice, together with a protest by six Viennese professors repudiating this charge.

Zeitschrift für Kritischen Okkultismus, Vol. II., Part 2, has an article on Nostradamus by Count v. Klinckowstroem, who also writes a short article to explain how he has become more critical. Dr. R. Baerwald writes on K. Krall's articles in the *Z. für Parapsychologie*, June and July, 1926, directed against the "involuntary whispering" theory of telepathy propounded by Lehmann and Hansen. Krall, as the result of elaborate experiments, has been unable to verify Lehmann's and Hansen's results, and suggests that their whispering was by no means "involuntary," a point which occurred also to me in reviewing Lehmann's *Aberglaube und Zauberei* in 1900 (*Proceedings*, Pt. 38). Dr. Baerwald disputes Krall's results on the ground that "he has not reckoned with the almost illimitable hyperaesthesia of the unconscious," and that it is improper to question the results of such eminent professors, and finally accuses him of being on the way to paranoia. Count Perovsky Petrovo Solovovo criticises Lord Dunraven's book on D. D. Home, and R. Herring considerably damages Swedenborg's reputation as a psychic. It appears (1) that the ghost of M. de Marteville did not inform Swedenborg where the lost receipt was to be found, but excused himself on the ground that he had to inform his wife, who accordingly dreamt in the same night where the missing document was to be found. The revised version of the incident rests on a recently discovered letter written by a Danish general who subsequently married the lady. (2) Swedenborg's revelation to the Queen of Sweden is discredited by the conflicts in the accounts and the lack of authentic reports. (3) His clairvoyant vision of the fire in Stockholm is discounted by the fact that there was no considerable fire at either of the dates alleged, and rests practically on Swedenborg's own assertion.

F. C. S. S.

REVIEWS.

I. *The Mind and its Mechanism, with Special Reference to Ideomotor Action, Hypnosis, Habit and Instinct, and the Lamarckian Theory of Evolution.* By PAUL BOUSFIELD, M.R.C.S., L.R.C.P., and W. R. BOUSFIELD, K.C., F.R.S. London: Paul, Trench, Trubner & Co., Ltd. 1927. Pp. 224. Price, 9s.

This book is, as its title-page shows, a book on Psychology, and it only incidentally touches on Psychical Research. The object of the writers is to expound a hypothesis—purely a hypothesis at present—which may help to bridge the gap between brain and mind.

The brain receives impressions through the senses, but there is no evidence, physiological or other, of any mechanism in the material brain to integrate the various sensations into meaning or synthesize them with the results of past experience. For these purposes a psychic structure of some sort must exist, whether mental or physical. The authors of this book suggest that the structure may be a real structure in the ether and therefore physical, though so fine that its elements are even more imperceptible to us than the electrons and protons of which matter is now believed to be composed, and therefore they consider, not material. This structure may, they suggest, be a necessary part of every living cell, through the whole scale of living organisms, and in man we may describe it as a “psychic brain.”

The psychic brain is conceived as consisting of at least two departments: one the retentive department, or *mnema*, in which all psychic dispositions are recorded and from which their resultants emerge from time to time; and the other the active department, or *exchange*, to which sensory impressions are communicated and passed on to consciousness together with mnemonic impressions. The exchange must also act in the reverse direction, transmitting motor ideas from the consciousness to the material brain, analysed into the form in which they can be carried out through the muscles into action.

It is to consciousness that belong the emotions and the exercise of judgment on the ideas presented to it.

Regarding material brain and psychic brain as both structures in the ether, communication may be conceived as taking place between them by means of etheric waves affecting the exchange.

In other words, the writers hold that it "is in substance telepathic," and infer that "the exchange must be regarded as the organ for telepathic reception" (p. 195). About the reality of telepathy they have no doubts, and the forms in which telepathic ideas are transmitted and conditions favourable to their reception are briefly discussed in a chapter on the subject. The writers are not unaware that "if telepathy is produced by radiant ether waves" a difficulty arises from the fact that these waves "do not appear to conform to the law that the intensity of the effect should vary with the inverse square of the distance" (p. 188), but they trust to further experiments solving this and other puzzles.

If ideas are transmitted from the material brain to the psychic brain by means of etheric vibrations, we may ask how they get from the psychic brain to consciousness and *vice versa*. About this the authors say very little, but what they do say rather suggests that they conceive consciousness itself as etherial. "Possibly," they say (p. 103), "ideas from the mnema and the exchange are conveyed to consciousness by etheric waves, but it seems more probable that we must regard both the mnema and the exchange as open to or merging into consciousness. Here, however, we are up against something which seems at present outside the range of rationalization."

E. M. S.

II. *The Case For and Against Psychical Belief*. By Sir OLIVER LODGE, Sir ARTHUR CONAN DOYLE, FREDERICK BLIGH BOND, L. R. G. CRANDON, MARY AUSTIN, MARGARET DELAND, WILLIAM McDUGALL, HANS DRIESCH, WALTER FRANKLIN PRINCE, F. C. S. SCHILLER, JOHN E. COOVER, GARDNER MURPHY, JOSEPH JASTROW, and HARRY HOUDINI. Edited by CARL MURCHISON. 9 in. x 6 in. Pp. ix.-365, 17 illustrations and facsimiles. Worcester, Mass.: Clark University. 1927. Price, \$3.75.

We very sincerely congratulate the President and Trustees of Clark University on the courage and scientific enterprise they have shown in having assented to the delivery, under their auspices, of this first course of lectures on psychical research to be officially given in a University: a priority, we venture to say, that should have been claimed by one or two other American Universities very liberally endowed for such a purpose.

We regret, however, that more thought and care were not devoted to the preparation, first, of the course itself, and now of the book embodying it.¹ The term "psychical belief" should have been editorially defined, for psychical belief (even accepting this loose use of "psychical") is not necessarily the same thing as conviction of the reality of supernormal phenomena. This distinction is tacitly recognised by the division of the book into four parts, containing respectively the contributions of those "convinced of the multiplicity of psychical phenomena;" of those "convinced of the rarity of genuine psychical phenomena," of those "unconvinced as yet," and of those "antagonistic to the claims that such phenomena occur." (We may well ask why the word "genuine" was introduced into the second reading: we are to understand, presumably, that the lecturers in the first group, among whom is Sir Oliver Lodge, believe in the multiplicity of phenomena that are not genuine!)

To come to the selection of lecturers and subjects, it is unfortunate that in such a course as this was intended to be, sixty pages are devoted to a contemporary case (the Margery case) all aspects of which are still subjects of acute controversy. The lectures of Miss Austin and Miss Deland, while interesting enough, must be put down as literary, rather than as scientific, performances. As for the late Harry Houdini, who repeats once more the oft-told tale of mediumistic fraud (in an extract from his book *A Magician among the Spirits*), we refuse, with all respect, to consider skill in conjuring to be in itself adequate qualification for offering serious criticism of psychical research.

Dr. McDougall contributes a lecture on "Psychical Research as a University Study," which is probably the most eloquent and sustained argument for psychical research as a scientific study that has ever been written. We hope it will be reprinted as a pamphlet and given the widest possible circulation. Sir Oliver Lodge's paper is a characteristically direct and lucid survey of the history and phenomena of our subject, together with the formulation of a

¹ On p. 16, for *mircales* read *miracles*; p. 22, for "Thirty Years of Psychical Investigation" read "... Research"; pp. 69, 70, for *Géley* read *Geley*; p. 145, l. 31, has a surplus *it*; p. 151, l. 27, for *it* read *its*; p. 217, l. 30, for *us* read *no*; pp. 248, ll. 9-10, and 297, ll. 36-37, should be transposed; on pp. 246 and 248 are two different references to the source of a quotation from Crookes; p. 249, n. 9, for *Jahaun* read *Johann*; p. 261, n. 16, for *Meyers* read *Myers*; on p. 269 the beginning of a paragraph is not indented; p. 270, l. 34 is upside down.

working hypothesis based on the possibility that the ether acts as intermediary between mind and body and between mind and mind. Dr. Prince's lecture follows much the same lines as Dr. McDougall's: though we cannot help remarking that he infuses a good deal of passion into his indietment of emotional opposition to psychical research. Dr. Schiller restates the problems of psychical research as they appear from his own logical standpoint, with emphasis on the possibility of applying the pragmatic test to them. As Dr. Schiller points out (p. 221), dowsing is the only "psychical" phenomenon which has as yet successfully met this test, though there is no intrinsic reason why all the other phenomena should not prove amenable to it. Our President, Professor Driesch, examining the relation of psychical research to philosophy, finds practically all its phenomena to be readily capable of being understood. He finds it impossible, however, to explain psychometry without introducing parapsychical or spiritist hypotheses: for, while clairvoyance may be related to certain philosophical doctrines, such as that of Leibnitz's omniscient monad, the rôle of the inanimate object in psychometry makes this impossible. But is this not to make premature assumptions concerning the actual rôle of this inanimate object? Is it not possible that the belief of a psychometrical medium in the necessity of an object to be psychometrized, may act as a censor preventing the exercise of the normal clairvoyant faculty unless such an object is actually present? On this assumption, we need not have recourse to Dr. Driesch's suggestion (p. 173) that psychometry may be assimilated to the physical phenomena which occur in discontinuity with the medium's body, by supposing that the object in psychometry has "on" it a materialized structure perceptible only to the medium. The only phenomenon for which Dr. Driesch is not prepared (p. 170) to advance any hypothesis whatever is premonition. The whole paper is extremely suggestive and should be closely studied.

Apart from Houdini, Dr. Coover and Dr. Jastrow are the only lecturers definitely opposed to the claims of psychical research (although the former appears in the section of the "unconvinced"). Dr. Jastrow's paper cannot be described otherwise than as fanciful: he ranges backwards and forwards through history, psychology, ethnology, without making a single specific criticism. Here is an example of his method. Half-way through his lengthy lecture we come at last to a paragraph beginning (p. 295): "Certainly in

opposing to the last ditch the conclusions and the animus of Psychical Research I can do no less than select as its exponent the most favourable example of the position involved." This very reasonable opening introduces an extensive quotation from Professor Richet, followed by—two pages of amazed exclamation without a single word of specific criticism!¹

Dr. Coover does not make the same mistake: *his* paper almost entirely consists of quoted cases and remarks on them. But some of these remarks are very surprising indeed. We have space for only a single example: commenting on Richet's plea "for the acceptance of the phenomena on the grounds of the evidence for their occurrence, not because they are in any way understood," Dr. Coover observes (pp. 233-234): "But is the evidence for a phenomenon really sound if nothing concerning the phenomenon is revealed but its occurrence?"

THEODORE BESTERMAN.

III. *A propos de l'Introduction à la Métapsychique Humaine. Refutation du livre de René Sudre.* By ERNEST BOZZANO. Paris: Jean Meyer. 1926. Pp. 250.

It was not to be expected that spiritists would relish the methods by which the ingenious M. Sudre sought to dispense with the spiritist interpretation of the psychical phenomena he discussed in his *Introduction à la Métapsychique Humaine*; but it is a well-deserved tribute to his cleverness that Prof. Bozzano should have found it incumbent on him to devote to it so detailed, thorough, and readable a confutation. He has no difficulty in showing that in his desire to avoid spiritism M. Sudre is often driven to the use of strange devices, and in quoting many cases which, as reported, tell strongly in favour of the spiritist interpretation. But M. Sudre, in reply, would presumably content himself with

¹ Dr. Jastrow makes great play with witchcraft, of which he writes (p. 293): "There is none of the phenomena included in the categories of 'Psychical Research' for which the evidence is more abundant, versatile, and comprehensive than that for witchcraft as a reality. . . ." This is a quite typical example of Dr. Jastrow's method: he is evidently ignorant of Gurney's important essay on the subject in *Phantasms of the Living* (i. 172-185), in which it is shown that there is no evidence whatever for those elements of witchcraft which Dr. Jastrow describes as having been "rationalised out of existence" (lycanthropy, compacts, nocturnal rides, and the like).

stressing "*as reported*," and hinting that such reports were untrustworthy. As both sides show animus and have a bias, it is a very pretty quarrel between rival theories, in which there is no need for the psychical researcher as such to take sides, because his primary concern is with the recording and accumulating of the facts. Their interpretation may be allowed to stand over for the present.

F. C. S. SCHILLER.

INTERNATIONAL CONGRESS FOR PSYCHICAL RESEARCH.

As already announced in the *Journal*, the Third International Congress for Psychical Research will be held in Paris from September 26th to October 2nd, 1927. Any Members or Associates wishing to attend the Congress, who have not already sent their names in, are requested to write *as soon as possible* to Mrs. W. H. Salter, S.P.R., 31 Tavistock Square, London, W.C. 1, Secretary of the English Committee, from whom further particulars may be obtained.

CONCERNING THE SCHNEIDER MEDIUMSHIP.

To the Editor of The Journal of the S.P.R.

MADAM,--May I call the attention of our members to the June issue of the quarterly journal *Psyche* (Kegan Paul, 5/). In it will be found a paper by one of our members, Mr. Warren J. Vinton, on his experiences in Braunau with the brothers Schneider. The theory of confederacy, which Mr. Dingwall suggested at the *Conversazione* on December 9th, 1925, is again presented with an array of evidence it would be foolish to ignore.

DORIS DINGWALL.

JOURNAL

OF THE

Society for Psychical Research

NOTICE OF MEETING

A Conversazione

WILL BE HELD AT

19B TAVISTOCK SQUARE, LONDON, W.C. 1,

IN THE LOUNGE

ON

WEDNESDAY, OCTOBER 19th, 1927, from 8-10 p.m.

Refreshments, for which a charge of 1s. will be made, will be provided between 8 and 9 p.m.

DR. WALTER F. PRINCE

will give an Address.

Morning or evening dress optional.

N.B.—*Each Member or Associate is allowed to invite one friend. It is requested that those who intend to be present and to have refreshments, and also those who wish to bring a guest, will inform the Secretary beforehand. It would be a convenience if they would kindly send at the same time payment for the refreshments.*

NEW MEMBERS.

Elected July 8th, 1927.

De Brath, Stanley, 13 High Park Gardens, Kew, Surrey.**Hall-Smith, Harold**, 33 East Dean Road, Eastbourne.**Handley-Seymour, Major J. B.**, 1 Wadham Gardens, Hampstead, London, N.W. 3.

Elected July 22nd, 1927.

Dorr, Mrs. John Van Nostrand, 1040 Park Avenue, New York, U.S.A.**Muspratt, Clifford**, c/o Messrs. J. M. Quiggin & Son, 8 Harrington Street, Liverpool.

MEETINGS OF THE COUNCIL.

THE 239th Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Friday, July 8th, 1927, at 3.30 p.m., Mr. J. G. PIDDINGTON in the chair. There were also present: Mr. W. W. Baggally, Mr. E. N. Bennett, Mr. W. R. Bousfield, Professor E. R. Dodds, Sir Lawrence Jones, Bart., Mr. W. H. Salter, Mrs. W. H. Salter, Mrs. Henry Sidgwick, and Dr. V. J. Woolley; also, Mr. Theodore Besterman, Hon. Librarian, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Three new Members were elected. Their names and addresses are given above.

Mr. J. Arthur Hill was co-opted a Member of Council for the year 1927-8.

It was agreed to close the Rooms of the Society on July 31st until September 12th.

THE 240th Meeting of the Council was held at 31 Tavistock Square, London, W.C., on July 22nd, 1927, at 5 p.m.: THE RIGHT HON. G. W. BALFOUR in the chair. There were also present: Mr. W. R. Bousfield, Sir Lawrence Jones, Bart., Mr. G. W. Lambert, Mr. J. G. Piddington, Mr. W. H. Salter, Mrs. W. H. Salter, Dr. F. C. S. Schiller, Mrs. Henry Sidgwick,

and Dr. V. J. Woolley; also, Mr. Theodore Besterman, Hon. Librarian, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Two new members were elected. Their names and addresses are given above.

PRIVATE MEETINGS.

THE 91st Private Meeting of the Society was held in the Society's Rooms at 31 Tavistock Square on Friday, July 8th, 1927, at 5 p.m., SIR LAWRENCE JONES, BART., in the chair.

MR. W. H. SALTER read a paper entitled "An Experiment in Pseudo-Scripts," which will appear shortly in *Proceedings*.

THE 92nd Private Meeting of the Society took place in the Society's Rooms at 31 Tavistock Square on July 22, 1927—SIR OLIVER LODGE in the chair. The reason for holding an extra meeting so late in the season was to give our Members an opportunity of hearing from the Chinese scholar, DR. NEVILLE WHYMANT, an account of sittings at which he had been present in New York when a so-called "direct voice" spoke through a trumpet in Chinese—at first in modern Chinese, but afterwards in archaic Chinese, the voice then apparently claiming to be the philosopher Confucius.

Dr. Whymant is not only a Chinese scholar, but speaks many languages, and it was in order that he might interpret what was said in Italian that he was invited to join a private circle in New York where Mr. George Valiantine was the medium. The sittings were held in complete darkness.

Italian remarks duly came, but not in good Italian. This defect, however, was explained by the control as due to his being a Sicilian speaking in the Sicilian dialect. Later came what Dr. Whymant at once recognised as Chinese, and he and the control exchanged the elaborate complimentary remarks customary in China when strangers meet, and carried on some conversation. After three or four sittings at which remarks in modern Chinese were made, a name was somewhat indistinctly given which suggested the name of Confucius to Dr. Whymant

to his great surprise, and conversation in archaic Chinese on the control's part and with old pronunciation and intonation followed. The actual pronunciation and intonation of the time of Confucius himself, who died in 478 B.C., are not known—indeed, they hardly could be; but writings of his remain, and a mode of pronouncing them was fixed a few centuries ago, and is used by scholars. One of the most remarkable things that happened was that the control not only completed an obscure and little read poem from an anthology of Confucius or his time, of which Dr. Whymant quoted to him only the first line, but gave a plausible interpretation of it new to Dr. Whymant.

This control spoke at several sittings, and Dr. Whymant was extremely puzzled, not to say disturbed, and has, we gather, at present no explanation of the phenomena satisfactory to himself to offer. He regards the investigation of the case as incomplete, and it is much to be hoped that when he returns to America, as he probably will do in the autumn, he may have the opportunity of further sittings, and that he may perhaps secure the collaboration of another Chinese scholar.

The paper was illustrated by gramophone records of "direct voice" through Valiantine, for which we are indebted to Lord Charles Hope, who took them in England subsequently to Dr. Whymant's American sittings. The gramophone reproduced for us both Italian and Chinese speaking and a short communication in the Confucius voice. Unfortunately, however, they were not distinct enough to be heard in rooms full of people—they suffered, of course, from the double indistinctness of trumpet and gramophone—and Chinese scholars present at the meeting could make little of them.

The paper was, of course, much more interesting than this bare account of it. The meeting was a very full one, and those present listened with close attention, and an interesting discussion followed.

OBITUARY NOTICE: MISS C. E. WINGFIELD.

WE regret to announce the death of Miss C. E. (Kate) Wingfield, which took place suddenly on July 7, 1927. Miss Wingfield was a very remarkable crystal-gazer and automatist.

Under the pseudonym of "Miss A.," a long description of her experiences is given by Myers in *Proceedings*, VIII, pp. 498-516; IX, pp. 73-92. Much of this is reproduced in *Human Personality*. At a later date Miss Wingfield developed trance mediumship, and one of the earliest attempts at a cross-correspondence is described by Mr. Piddington in *Proc.* XVIII, pp. 205, 267, 294, where Miss Wingfield appears under the name of "Miss Rawson." See also *Proc.* XXIII, pp. 212-214, 219-226, Sir Oliver Lodge on "Trance Communications." Also *Journal*, XI, p. 167.

Two volumes of Selections from Miss Wingfield's automatic writings have been published under her own name under the titles *Guidance from Beyond*, *More Guidance from Beyond* (Philip Allen, 1923-1925). Of late years Miss Wingfield's psychic activities were confined to her family and friends, by whom she is deeply mourned.

L. J. J.

DR. T. W. MITCHELL'S PAPER AT THE BRITISH ASSOCIATION.

At the meeting of the British Association for the Advancement of Science at Leeds, a paper was read in the Psychology Section, on September 5th, by Dr. T. W. Mitchell on "The Phenomena of Mediumistic Trance." The meeting was presided over by Dr. William Brown, President of the section.

There was a large and interested audience, and the paper was followed by a discussion in which Sir Oliver Lodge, Dr. C. S. Myers, Dr. William Brown and others took part.

The discussion centred mainly round the question of the reality of telepathy, and its adequacy to explain the phenomena observed.

In his presidential address on "Mental Unity and Mental Dissociation," earlier the same day, Dr. William Brown referred

to the work of the Society for Psychical Research in the following terms :

“The unitary personality, as an organisation of mental activities and mental powers, is not static but dynamic, and is in process of development throughout life. Although it carries with it, as a physical correlate, a unitary working of the brain and of other parts of the body, this does not necessarily involve complete dependence upon the latter for its continued existence. The question of personal survival of bodily death is one which can be intelligibly and scientifically put, and which is in theory answerable along the lines of scientific observation and inference. The investigations carried out by the Society for Psychical Research during the past fifty years are of this nature, and the Society's results and provisional hypotheses can rightly claim a place in modern psychological science. Nevertheless, if due allowance is made for the possible working of such factors as conscious or sub-conscious fraud, telepathy between the living, and chance coincidence, the *scientific* evidence for personal survival of bodily death is not very strong.

For more convincing reasons (apart from the pronouncements of revealed religion) in support of this belief we still have to turn to philosophy, and in modern philosophical theories of *value* we find arguments that are far from negligible.”

MR. PRICE'S LIBRARY

DURING the reorganisation of the Library, it became clear that additional space was urgently needed for the Society's own books, and that it would therefore be impossible both to meet this demand and also to house in the Society's rooms the Library on Magic which Mr. Price some years ago kindly lent to the Society. The Council were accordingly reluctantly compelled to inform Mr. Price to this effect. They wish to take this occasion of thanking Mr. Price once again for the loan of his valuable collection.

LIBRARY NOTICE

THE reorganisation of the Society's Library has nearly been completed, and the lending of books will soon be resumed. New

bookcases are installed, and a new catalogue will shortly be ready. It is hoped that members will take full advantage of the improved facilities for consulting and borrowing books and periodicals.

The next number of the *Journal* will contain, it is hoped, particulars of a plan constituting the Library into a Memorial to the founders and other outstanding workers in the Society.

CASE.

L. 1281

A TELEPATHIC IMPRESSION.

WE print below a report of an auditory impression apparently of telepathic origin. It will be seen that the experience occurred some time ago, in 1914, but it is confirmed by several people to whom the relevant facts were known at the time of their occurrence. The case has come to us through Sir Oliver Lodge, to whom the percipient, Miss S. A. Acland, wrote in the first instance. We take this opportunity of thanking Miss Acland for her trouble in collecting the necessary evidence, and for permission to use her name.

Miss Acland's letter to Sir Oliver Lodge was as follows :

7 PARK TOWN, OXFORD,
May 29, 1927.

Will you forgive me for once more troubling you with a letter ? I have been thinking for some time of writing to you on the subject of telepathy, but waited until after I had heard your broadcast of the result of the telepathy experiment, which I did last evening.

I have only had one experience myself in telepathy—but that was, I hope you may think, interesting. I spent eight winters for my health in Madeira, leaving for seven of those years my faithful maid in charge of my house and affairs, including my little dog Chum, a Yorkshire terrier. The year 1910¹ I left my maid, Mrs. Lawrence, as usual in Oxford ; she had then been with me twenty years, and we slept in neighbouring rooms with the door between us a little way open, as she was an invalid.

On the night of Feb. 22, 1914, I went to bed as usual, but

¹ A slip for 1914, see below.—ED.

awoke suddenly, hearing, as I felt sure, Lawrie, as I call her, calling for me. I did not remember that I was in Madeira, and said, "Yes, Lawrie. I'm coming," and put out my right hand to turn up my electric light which is on that side in Oxford, and found space. I then realized that I was in Madeira, but still seemed to hear her calling. I then turned up my light, which was on my left hand, and looked at my watch, which told me it was 2.20. I could do nothing, so turned it out again, and after a time went to sleep.

In the morning my maid, who is Mrs. Lawrence's niece, came in, and my first words were: "I am so afraid that there is something very wrong with your Aunt, she seemed to be calling for me so urgently last night." Later Dr. Grabham, the well-known Madeira doctor, now 87, came in, and I told him. I was so much impressed and distressed.

I wrote home by the next mail to enquire whether there was anything wrong that night. In those days it took just about three weeks to receive an answer. When it came it told me that my much-loved little dog was desperately ill that day; the Vet. had been three times and our kind Doctor three or four times in the hope of saving Chum's life. He had probably been poisoned. Mrs. Lawrence sat up with him the night of the 22nd, giving him Brand's Essence or drops of brandy every quarter of an hour. She kept saying, "Oh! how I wish that Miss Acland were at home. How I wish she were at home." The wish was so strong that it woke me 1500 miles away. The little dog recovered. . . .

Yours very truly,

SARAH A. ACLAND.

On June 3, 1927, the editor, Mrs. Salter, wrote to Miss Acland, asking whether it would be possible to obtain confirmatory statements from Dr. Grabham, Mrs. Lawrence, Miss Massey, and the doctor in England who had attended the dog. On July 9, 1927, Miss Acland wrote to Mrs. Salter as follows:

I think I have now collected all the evidence for which you ask. I enclose (1) a signed note from Dr. Michael Grabham, M.D., F.R.C.P., etc., etc. (2) A note from my maid, Miss C. Massey. (3) A note from Mrs. C. Lawrence. (4) A certificate

from Dr. F——. I wrote out the paper which Dr. Grabham has signed to save him trouble, and in returning it this week he writes, "I have no difficulty in signing the statement, as I remember the circumstances well." I have still Mrs. Lawrence's letters telling me of the little dog Chum's illness on her birthday and of her wish for me....

SARAH A. ACLAND.

With this letter were enclosed the statements referred to by Miss Acland, as below :

QUINTA DO VAL,
FUNCHAL, MADEIRA.

I quite well remember Miss Acland telling me when I went to see her one morning that she had been awakened by fancying that Mrs. Lawrence, who was in Oxford, had been calling to her. Miss Acland feared that the maid was ill, as her health had been a source of great anxiety to Miss Acland for many years.

MICHAEL GRABHAM.

I was with Miss Acland in Madeira, and quite remember her telling me in the morning when I went to her, that she was afraid something was the matter with my Aunt in Oxford, as she had been awakened by hearing her call.

This was the morning of Feb. 23, 1914.

C. E. MASSEY.

Feb. 22, 1914.

I shall never forget my birthday, Feb. 22, 1914, when I was attending all day and that night to little Chum, who was so very ill, and I kept wishing that Miss Acland was at home.

CAROLINE LAWRENCE.

9-vi-27.

I certify that I well remember that Miss Acland's little dog was ill, and that I went to see him; this was in February 1914, when Miss Acland was in Madeira. In a few days I got a letter from Miss Acland that told me that she had a foreknowledge of something wrong at home, as she had heard Mrs. Lawrence calling her two or three times so plainly that she wondered what was the matter.

J. R. C. F——,
M.A., L.R.C.P. Lond.

It will be observed that in Miss Acland's letter of July 9, 1927, she mentions that she still has in her possession the letters from Mrs. Lawrence telling her of the dog's illness. As these letters constitute the only written records of the events concerned made within a short time of their occurrence, it seemed advisable to see them, in order to put the case on the strongest possible basis of evidence. Accordingly, with Miss Acland's permission, Mrs. Salter wrote to Dr. Schiller, asking whether he would call upon Miss Acland and see the letters, which he was good enough to do. On July 20, 1927, Dr. Schiller wrote to Mrs. Salter as follows:

CORPUS CHRISTI COLLEGE,
OXFORD.

...[Miss Acland] showed me the letters of Mrs. Lawrence, which were full of small household details, and from which I transcribed what seemed the most relevant parts.

(1) On Feb. 27, 1914, she wrote:

I must tell you we have had Chummy ill. On Saturday [Feb. 21, 1914] after tea Ethel and Rosie took him for a walk. It had been a wet day, so it was very dirty. Whether he picked anything or had a chill I do not know.... When he came back he seemed quite himself until we were just having supper, when he was very sick, and was so several times in the night; and on Sunday he was very ill, so before dinner I asked Mr. V—— [the Vet.] to come.... I told Mr. F—— on Monday how ill he was [Mr. F. is Miss A.'s doctor and had given her the dog], and he came up first thing.... I feel so thankful he has pulled through.... He was in a state of stupor all Sunday, the night too.

(2) On 6th Mar., 1914, she wrote:

My birthday was spent looking after dear little Chum, which I shall not be likely to forget. At this minute he is lying on the rug asleep with his ball.... He went with me this morning.

These references ought to enable you to verify the dates sufficiently.

I have also seen Dr. Grabham's letter accompanying his confirmation....

F. C. S. SCHILLER.

REVIEW.

An Experiment with Time. By J. W. DUNNE. A. C. Black, Ltd. Pp. 208. 8s. 6d.

The first hundred pages of this very suggestive book describe certain dream experiences of Mr. Dunne and his friends, in some of which future events were apparently foreseen with an accuracy which, though not photographic, is sufficiently striking and uncanny to merit the most serious attention. This dream prevision does not appear to have been precisely of that particular brand which M. Sudre has styled "duplicating precognition," since our author's dream scenes were usually composite pictures in which past and future experience and pure imagination are blended, rather than faithful reproductions of future events. Thus, for instance, one night in the spring of 1902, Mr. Dunne dreamed he was standing on the slopes of a hill watching an island on which a volcano was about to explode. The dream developed into a nightmare in which Mr. Dunne found himself rushing about among the French authorities of a neighbouring island and shouting in his efforts to save the threatened island, "Listen! four thousand people will be killed unless——" A little later (he does not give the exact date) Mr. Dunne received a newspaper describing the volcano disaster in the French island Martinique. The newspaper mentioned a *probable* loss of over forty thousand lives, and it is curious that our author misread these figures as *four* thousand, which was the number given in his dream. Subsequent information showed that the actual number of deaths had nothing in common with four thousand, and from this fact and many similar experiences, Mr. Dunne concludes that what he foresees in his dreams are not distant events in the world, but anticipations of his own future mental experiences. Thus, the author would appear to have reached independently the conclusion of Dr. Osty that it is his own future which the dreamer foresees, and not the future of those world events of which he will never receive the sense impressions. In other words, if there is displacement of consciousness in time, this displacement is directed along the brain tracks of the subject.

Mr. Dunne is very chary throughout his narrative of giving us the exact dates and times of the various occurrences described, but as he states explicitly that his records are not to be regarded

as scientific evidence, it would be somewhat unfair to bring him to book on that score. At the same time, it is a matter for regret that Mr. Dunne, who has such a keen sense of experimentation, and who seems fully alive to the psychological possibilities of his subject, should have omitted to take the simple precaution of getting his dream records witnessed and posted immediately to some responsible scientific man. Cases of prevision, in which the evidence is unimpeachable, are at present as rare as lunar rainbows, and it is a pity that such good cases as Mr. Dunne presents may possibly have to be discounted on the grounds of insufficient corroboration.

In addition to the dreams, there are described certain waking experiments which bear a not altogether fanciful analogy to the book tests of psychic research. Having chosen some book which he had not previously read, say Mason's *House of the Arrow*, the author opens it at the beginning and finds the name of one of the characters, being careful not to glance at any other page. He then closes the book, sits down and gives up his mind to free association. Discarding those images which belong definitely to the past, he jots down others that have an appearance of novelty, and among these latter he perceives the image of "a clock pointing to half-past ten." He seems to reach this image by association with the character he has chosen, and on opening the book he finds that the plot of the whole story hangs upon "a clock pointing to half-past ten." In this particular case, although Mr. Dunne had not read *The House of the Arrow*, it might not be unreasonable to suppose that he may have previously seen some review of this book and forgotten about it. Whether these waking experiments are to be regarded as real cases of clairvoyance in future time will be to many an open question, but the incident (p. 86) of seeing an umbrella standing on its handle outside the Piccadilly Hotel and next day noticing an old lady using her umbrella in this fashion near the same spot certainly lends support to the author's interpretation.

In order to account for these redoubtable experiences Mr. Dunne had first recourse to the hypothesis of false memory or "identifying paramnesia." This hypothesis he easily eliminated by carefully recording his dreams at the very moment of waking, and he was led gradually to elaborate an extremely complicated theory of "serial times," and "serial observers," which, unless we have

entirely misunderstood it, seems based on a fallacy. Adopting the epiphenomenalist standpoint, he regards every mental state as correlated to a group of brain events and the brain itself as a four-dimensional complex of events which occupy a certain length GH of the time dimension. Every point X on GH marks a three-dimensional time section of the brain, and the events comprised in this section are schematically represented by points A , B , C , etc., lying in a line through X drawn perpendicular to the plane of the paper, the three dimensions of space being, for the sake of convenience, contracted into one. Travelling along the time line GH is an observer $O1$, who can only think in three dimensions and who takes, as it were, successive mental snapshots of the three-dimensional sections of the brain. Now, according to the author, the motion of this observer $O1$ along the time dimension must itself be timed by reference to a new kind of time, which he calls $T2$. The observer $O1$ must himself be observed by a new observer $O2$, whose span of consciousness is four-dimensional, and whose field of attention at any moment consists of the psychical correlates of the time extended brain events contained within a segment of the line GH . To this new observer our ordinary time becomes merely an additional dimension of space, and his real time of conscious duration is figured as the new time $T2$, so that the conceptual world of $O2$ is really five-dimensional. This new time $T2$ is geometrically represented as extending in the plane of the paper in a direction perpendicular to the old time line GH . As the "three-dimensional" observer $O1$ moves along GH from birth to death, the line GH itself is imagined to be moving in time $T2$, perpendicular to its own length, so that (assuming the two displacements to be proportional to each other) the observer $O1$ is really moving in a diagonal line. The motion of $O2$ in time $T2$ must itself be timed by reference to a third time $T3$, and the observer $O2$ must himself be observed by a new observer $O3$, whose field of perception would therefore be five-dimensional and his conceptual world six-dimensional, and so the process is conceived to go on indefinitely, until we reach an ultimate time and an ultimate observer—the "observer at infinity."

During waking hours the four-dimensional observer $O2$ surrounds the bright moving focus of $O1$ like a fringe of dimmer light, and follows him slavishly along GH . In sleep, however,

when *O1* is temporarily extinct, *O2* is free to fix his attention on *any* strip of *GH*, and this strip may lie either in the past of *O1* or in his future. Now, according to the author, the observer *O2* has not properly learnt his business of interpreting four-dimensional presentations, which he tends to represent to himself as a series of three-dimensional sections with gaps between. Hence we have an explanation of the disconnected character of dreams, and also of the intermingling of past and future in the prevision dreams. At physical death the observer *O1* is the only one to disappear from the diagram, but observer *O2* remains immortal in time *T2* as *GH* moves indefinitely up the page.

Now, in criticising this scheme of serial times, we must first note that the author regards the cerebral elements as having extensions into this mysterious time *T2*, and he represents these extensions by straight lines (or, more strictly, right cylinders with their axes parallel to the direction *T2*). This seems necessarily to imply that he looks upon our space-time universe of experience as being a four-dimensional section of some larger five-dimensional complex of which the new time *T2* will constitute the fifth dimension. Now, if there is an observer *O2* who interprets this fifth dimension as the time *T2* of his conscious duration, then it seems clear that for such an observer our own universe in time *T1* (or as much of it as he can grasp) is merely an *instantaneous* phenomenon in his consciousness. In fact, *O2* will move instantaneously out of our universe into other four-dimensional sections of the complex which, though they may be in some unknown sense continuations of our world, are yet emphatically outside our world. It would appear, therefore, that the author is wrong in supposing that the observer *O2* would be able to follow the observer *O1* in the time *GH*, since the whole of *GH*, its cerebral states and correlated conscious states, would be but a moment in the existence of *O2*. *O2*, in fact, cannot remain in our universe, and it does not seem possible to conceive the old time and the new time *T2* as flowing on together.

By representing the cerebral extensions in time *T2* as being right cylinders, the author would seem to imply that in this time *T2* all the phenomena of our four-dimensional universe simply endure without any change. But if such is his meaning there would appear to be little justification for introducing the time *T2*. To give a truer picture of the cerebral extensions in

time T_2 , they should have been represented, not as right cylinders, but as some more general kind of surfaces.

The best way out of the difficulty would be for the author definitely to abandon time T_2 and the other serial times which seem to lie altogether outside human experience. It might, in fact, be better to attempt to explain prevision as a mere displacement of the field of perception along the time of ordinary experience, and thus avoid introducing the unknown and the unknowable.

Two later chapters of the book are devoted to expounding a curious theory of "intervention," which, even if the original scheme were workable, strikes us as rather unpalatable and at variance with the author's epiphenomenalism.

But whatever may be thought of Mr. Dunne's theories, it must be admitted that he has made a distinct contribution to our knowledge of dreams and prevision, and it is to be hoped that others will be found ready to follow in the way he has opened up. If his book leads others to record their dreams and to repeat his waking experiments while paying attention to the vital question of corroboration, it will not have been written in vain.

S. G. SOAL.

NOTES ON PERIODICALS.

Zeitsch. f. Parapsychologie, April 1927. Mr. R. Lambert has a full article on the sittings of the members of the S.P.R. with Mrs. Leonard, in which he concludes that her phenomena are genuine, but that it is not possible to decide between the alternative explanations. There is a report of a sitting with Frau Silbert by Dr. A. v. Winterstein. The discussion about Sundar Singh is continued by Herr Pfister, and there are a number of minor articles, of which the most interesting is an account of sittings with the Icelandic medium Ni Indridason by Prof. Nielsson of Copenhagen. The May number begins with a translation of E. J. Dingwall's Report on "Margery" from *Proceedings*, Pt. 98. There follows a Report on Eleonora Zugun by Dr. W. Kröner, secretary of a commission which examined her from Nov. 1926 to Jan. 1927. Her phenomena are declared to be supranormal in origin, although it is admitted that she cheats when she can, and that they appear only on such parts of her body she could have bitten or scratched.

In view of this it is difficult to believe the assurances of the experimenters that she was adequately controlled, the more so as most (if not all) of the "bites" corresponded with the measurements of her own jaws. Prof. C. Limmer discusses the Indian rope-trick, and favours the theory that it rests on suggestion and collective hallucination, but admits that this theory ought to be proved experimentally. The June number continues the Margery Report, and states Prof. Driesch's list of the alterations in the conditions of experiment necessary to make Margery's sittings convincing. It contains also three ghost-stories, of which two are first-hand.

The *Zeitsch. f. Kritischen Okkultismus*, II. 3, starts with an article by Prof. Dessoir of Berlin on the clairvoyant "Helene Schnelle," which is to appear in the forthcoming sixth edition of his book *Vom Jenseits der Seele*. Prof. Dessoir reports experiments of his own and of his friends in which the sensitive described the character of persons unknown to her, and sometimes to her sitters, from specimens of their handwriting. Her success seems to have been very considerable though by no means uniform, and though Prof. Dessoir points out that descriptions given will usually fit a number of persons. The sensitive died in 1923. M. Paul Heuzé describes some sensational experiments which he made to test the "buried fakir" stories. The only historical case which seemed *prima facie* worth examining was one he found in Larousse's *Dictionary*, but of which he could discover no English original. It tells, somewhat inaccurately, the tale of General Wade's presence at the court of Runjit Singh in 1838, when a fakir was *exhumed* who was said to have been buried for six weeks with a guard set upon his tomb. In the Larousse account an English officer (a midshipman!) was said to have been present at the *burying*, and so M. Heuzé calculates the fakir could have been taken out again after three-quarters of an hour. M. Heuzé then heard that a fakir had allowed himself to be submerged in a coffin in the Hudson River at New York for a whole hour, and he determined to repeat the experiment, and actually remained in a watertight coffin for an hour and a quarter, the simple explanation being that there was *enough air* in the coffin to enable him to hold out so long. It is evident that his experiment disposes only of stories about the *burying* of fakirs, and not of those which describe their apparent lifelessness on exhumation; to explain the latter, some-

thing analogous to animal "hibernation" would seem to be required. Count v. Klinckowstroem has a short article on science and fakirism, arguing that all the performances of the "fakirs" are tricks. Dr. v. Schuler has an obituary notice of Houdini. Mr. Dingwall has an article on the Soul of the Occultist, which suggests that the investigation of occultism requires special training, and that in the absence of this men of science also are easy to deceive. Dr. H. Rosenbusch continues his destructive criticism of physical phenomena, and attacks Mr. R. Lambert's account of Eusapia Palladino very elaborately. He denies, *inter alia*, that the members of the S.P.R. Committee were expert conjurors, and claims to derive evidence that they were tricked from their own Report. There is also a picture of Houdini fabricating paraffin "gloves" with bent fingers. Count v. Klinckowstroem, in reviewing *Proceedings*, Pt. 100, declares that cross-correspondences are overrated in England and form "an enormous mass of dough with very few raisins of questionable value."

Seelenprobleme, No. 2, May 1927. This number is mostly composed of theoretical articles, but V. v. Wrede relates his experiences with "Nina," a trance-personality of Frau Ideler, who claimed to be a Russian girl he had known twenty years before, spoke much better Russian than her medium, and was instrumental in bringing *apports*, mostly of flowers.

F. C. S. S.

The *Revue Métapsychique belge* (November-December 1926, January-February 1927) publishes a lengthy account by J. Thiébault, *Président du centre spirite de Mantes s/Seine*, of the materialisation séances at which he was present in 1926 in Mme. Alexandre's circle at Mantes. On reference to the same review of May-June 1926 we see that these séances are an old story. "It will be seven years in April 1926 since the Mantes-sur-Seine spiritistic centre has given public proofs of the power of its psychic energy; seven years since the solution of the problem of survival can be objectively met there" (*R.M.B.* May-June 1926). Since April 1922 Commandant de Marine Compana has directed the sittings from the "spirit" side. The chief spirit manifesting herself at the séances appears to be Mme. Alexandre's daughter Madeleine, who died in 1919. Altogether four mediums have successively helped the spirit to materialise, a certain Blaise operating since 1922.

(Before that date some sittings had taken place at Versailles in 1921.)

It may be said at once that the phenomena in question are most suspicious. They must have made the same impression on orthodox spiritualists, since the *Revue Métapsychique belge* of May-June 1926 informs us that at the Paris Spiritistic Congress of 1925 M. Thiébault had not been permitted to lecture on the Mantes phenomena!

The President of the Mantes *centre spirite* still firmly adheres, however, to his belief in their authenticity, and on pp. 195-211 of the November-February number of the *Revue* we are treated to a lengthy account of the performances in question, followed by "scientific" and philosophic disquisitions. Various apparitions are described, one claiming to be Joan of Arc.

All the phantoms appear to be very material, and M. Thiébault describes Madeleine's "plastic pose of the most charming effect."

In the *Mercure de France* of April 15 M. René Sudre mentions very briefly Dr. Christian Winther's (of Copenhagen) experiments in full light with Mlle. Anna Rasmussen. A pendulum which had been placed in a closed wooden box, and could not even be seen from the outside, was repeatedly moved "telekinetically." These movements were automatically registered on photograms, the medium being placed at a distance of 3 metres 75 centimetres from the apparatus. In 72 cases out of 78 the movements were executed at the very moment the experimenter asked for them, as was subsequently revealed by examination of the photogram.

M. Sudre also mentions in the same review Dr. Oskar Fischer's (of Prague) recent experiments with Rudi Schneider which were apparently successful. The description, however, is far too brief in M. Sudre's account to enable us to judge by ourselves of the adequacy of the precautions taken.

The *Revue Métapsychique* (Paris) of March-April 1927 has a very long article by Professor Cazzamalli of Milan on "Cerebral radiations in face of practical and theoretical criticisms." The Italian *savant* answers his critics, and insists on the authenticity of his experiments at great length. M. C. de Vesme prints the sequel of his paper on "The part played by metapsychical phenomena in the origin of religious beliefs." Many cases of apparently supernormal incidents connected with various African peoples and tribes are quoted, some of them striking. The most

curious is taken from a book entitled *Fleurs noires et âmes blanches* by Père Trilles, a missionary (pp. 123-124). If in order to explain it we do not admit "bilocation" (surely a hypothesis to be avoided at almost any cost), we must postulate a veridical auditory hallucination telepathically induced by the negro wizard in accordance with the missionary's suggestion—and this at a considerable distance. The case is very "uncanny." Père Trilles, M. de Vesme says, also described it in a public lecture delivered in October 1906 before the Nantes Society of Commercial Geography.

On the other hand, the alleged telepathic or supernormal transmissions of messages among African tribes over great distances seem to be perfectly explicable by systems of signalling with "tom-toms," etc., which do, in my opinion, much credit to these "savages'" ingenuity, and afford a perfectly natural explanation of seemingly incomprehensible occurrences. M. de Vesme makes mention of these systems, but does not seem to give this explanation as wide an application as it deserves.

In the *Chronique* M. Pascal Forthuny gives some information about a Brazilian medium, Mirabelli by name (of Sao Paulo), whose marvels are described in a pamphlet of 74 pages, published in Sao Paulo by Rodolpho Mikulasch (Rue Ypiranga 50, in Sao Vincente Santos). The phenomena—which, it must be admitted, are "far too good to be true,"—are attested by 555 witnesses, among whom are 72 physicians. The marvels certified to include *apports* and full-form materialisations in the physical line: in the mental line, long messages in English, Italian, Erse, Persian, Dutch, French, Spanish, German, Catalan, Hebrew (Moses being the communicator!), Bulgarian, Czech, Russian, etc.!

It would be curious to know to what modest dimensions all these preposterous claims would dwindle supposing Mirabelli were to appear at 31 Tavistock Square, or even at 89 Avenue Niel.

Revue Métapsychique of May-June has a note on the Third International Congress for Psychical Research in Paris; an article by Dr. Belbèze on "Cartomancy and Metagnomy"; two notes by MM. Andry-Bourgeois and M. Desoille on Prof. Cazzamalli's "Cerebral Radiations"; and another article of M. de Vesme's on "Metapsychical Phenomena and Religious Beliefs." This time supernormal or quasi-supernormal experiences are described in connection with American and "Hyperborean" aborigines. There

is nothing in the incidents quoted which could compare with Père Trilles' case. A "Causerie" by Prof. Santoliquido (President of the International Metapsychical Institute) is printed, together with an address by Prof. Charles Richet from which I quote the following sentences: "Il y a donc, autour de nous, d'innombrables et puissantes vibrations... Qui sait si l'âme des vivants, si même l'âme des morts... ne dégagent pas des effluves inaccessibles au vulgaire, capables d'émouvoir l'organisme des sensitifs et de leur révéler, en de rapides éclairs, quelques fragments de la réalité qui nous encercle?"

In the *Chronique* M. Pascal Forthuny mentions the case of a certain M. Augustin Lesage, a Pas-de-Calais miner, who suddenly became a painter in obedience to a voice believed by him to be external. He gave tangible proofs of his new faculty by working at the Institute on decorative "panneaux" from 6th April to 10th May of this year.

P.-P.-S.

The *Journal of the American Society for Psychical Research* for July contains an article by Mr. Charles R. Wild on the mediumship of Mrs. Pruden. Mr. Wild has had frequent sittings with Mrs. Pruden since 1906, and is convinced that the phenomena observed are genuine. He describes an occasion in 1908 when a message was written on the inner side of a closed slate during a period when Mr. Wild was holding the slate continuously under the table, the open side towards himself. The weak point of Mr. Wild's testimony is that his contemporary notes—made for his own use—are mainly concerned with the contents of the messages received; the physical conditions are only briefly noted, and in recalling them Mr. Wild has to depend largely on his memory.

Mr. Harry Price contributes the first of a series of articles on the recent opening of Joanna Southcott's box.

Monsieur René Sudre gives an account of a sitting with Rudi Schneider at Braunau. The sitting was in the nature of a demonstration and no attempt was made to enforce rigid conditions. M. Sudre takes the opportunity to stress the importance of training mediums to produce their phenomena in good light, which he believes can be done.

There is also a report of a lecture by Mr. H. Ernest Hunt on "Some Sleep Phenomena," and a short article by Sir Oliver Lodge on the "Reality of Survival," reprinted from the *St. Martin's Review*.

H. DE G. S.

JOURNAL

OF THE

Society for Psychical Research

NOTICE OF MEETING.

A General Meeting of the Society

WILL BE HELD AT

19B TAVISTOCK SQUARE, LONDON, W.C. 1,

IN THE HASTINGS HALL,

ON

THURSDAY, DECEMBER 1st, 1927, at 5 p.m.

WHEN A PAPER ENTITLED

“The Case for Psychical Research,”

WILL BE READ BY

SIR OLIVER LODGE, F.R.S.

N.B.—*Visitors will be admitted on production of an invitation card signed by a Member or Associate. Members and Associates will be admitted on signing their names at the door.*

NEW MEMBERS.

- Arnold, Mrs. Henry**, The Garden Club, 9 Chesterfield Gardens, Mayfair, London, W. 1.
Brown, Guy B., M.Sc., University College, London, W.C. 1.
Byng, E. S., Birdingbury Hall, nr. Rugby.
Dick, Mrs. J. H., Westhaven, Castlehill Road, Knock, Belfast.
Forrest, Mrs., Holkham, Wimbledon Common, London, S.W. 19.
Jaschke, Willy K., Ebing b/Bamberg, Bayern, Germany.
Lester, Mrs., Keynes Place, Horsted Keynes, Sussex.
McDougall, Miss Catherine J., 13, The Paragon, Blackheath, London, S.E. 3.
Seymour, Lady Culme, 9M. Hyde Park Mansions, London, N.W. 1.
Strachey, Mrs. St. Loe, J.P., 76 Chester Square, London, S.W. 1.
Trautwein, Mrs. M. Edith, Rupp. Strasse 2, Freising, nr. Munich.
Trotter, Mrs., Norton St. Philip, nr. Bath.
White, Miss A. E., Woodbine, Pemberton, nr. Llanelly, S. Wales.
Winby, Lieut.-Colonel L. P., 11 Trevor Square, London, S.W. 7.
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MEETING OF THE COUNCIL.

THE 41st Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Wednesday, October 19th, 1927, at 5 p.m., THE RIGHT HON. GERALD W. BALFOUR in the chair. There were also present: Mr. W. W. Baggally, Mr. E. N. Bennett, Mr. W. R. Bousfield, Professor E. R. Dodds, Mr. J. Arthur Hill, Sir Lawrence Jones, Bart., Sir Oliver Lodge, Dr. T. W. Mitchell, Mr. W. H. Salter, Mrs. W. H. Salter, Dr. F. C. S. Schiller, Mrs. Henry Sidgwick, and Dr. V. J. Woolley; also, Mr. Theodore Besterman, Hon. Librarian, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Fourteen new Members were elected. Their names and addresses are given above.

The Chairman of the Library Committee made an announcement as to a grant to the Society's Library from the Carnegie United Kingdom Trust, with regard to which a fuller statement is made elsewhere.

CONVERSAZIONE.

A CONVERSAZIONE was held for members and friends in the Lounge at the British Medical Association House, 19B Tavistock Square, London, W.C., on Wednesday, October 19th, 1927, from 8 until 10 p.m. DR. WALTER F. PRINCE was present, and gave an interesting account of sittings which he had recently had with the mediums, Rudi Schneider, Frau Silbert, and Jean Guzik.

Dr. Prince has been visiting Europe at the request of a group of psychical researchers in the United States, to whom he will present a full account of his investigations, which, it is understood, will in due course be printed in America.

LIBRARY NOTICE.

MEMBERS will be glad to learn that a recent application made by the Society to the Carnegie United Kingdom Trust for a grant to aid the development of our Library has been successful. The Trustees have generously granted the Society's library £250 a year for four years for the purchase of books and periodicals, and for arrears of binding.

THEODORE BESTERMAN, *Hon. Librarian.*

EXPERIMENTS IN LONG-DISTANCE TELEPATHY.

As a result of the B.B.C. experiment of February last the Society proposes to continue its investigations of long-distance telepathy, and to this end has started a new series of experiments on *Wednesday* evenings between 8-30 and 9 p.m.

A group of agents meets each Wednesday evening at 31 Tavistock Square and attempts to transmit impressions of objects, ideas, etc.

It is hoped that a large number of our members will be able to take an active part in these experiments, especially in view of the light which they may throw upon the important question of the extent to which mediumistic communications are influenced by telepathy from the living.

Will those of our members who are able and willing to record their impressions between 8.30 and 9 p.m. on *Wednesdays* kindly communicate with Miss Newton or Dr. V. J. Woolley as early as possible, marking the envelope "Distance Telepathy"? On the receipt of a letter expressing their willingness to co-operate in the experiments by acting as percipients members will receive full instructions as well as a notice of the next experiment.

THE PARIS CONGRESS FOR PSYCHICAL RESEARCH.

THE Third International Congress for Psychical Research took place in Paris from September 26th to October 1st (incl.), in the Amphithéâtre Richelieu, Sorbonne.

The exact number of the persons present is unknown to me; it was from 200 to 250 I am told. The English S.P.R. was represented by Mr. E. N. Bennett, Mr. W. H. Salter and Dr. Woolley.

Professor Richet was Honorary President, and in spite of his eighty years took a most active part in the proceedings. Several countries were represented, but several delegates whose arrival had been announced did not come. The German delegates were especially numerous. Many speeches and addresses were delivered in German, some at great length, and so far as I know, no incidents whatever occurred in this connection. Politically speaking, the atmosphere was decidedly "Locarnian."

The "séance inaugurale" (Monday, September 26th, 9.30 a.m.) was opened by two speeches: one by Prof. Richet, the other by Professor Hans Driesch, the latter being entitled "On the influence of Metapsychics on the general aspect of the Universe." Dr. Osty, the Director of the Institut Métapsychique International, and M. Carl Vett, a Corresponding Member of our Society, to whose labours those congresses are much indebted also spoke.

The papers read I will divide into two parts: (1) those dealing with facts (experiments, observations, etc.); (2) those

of a more or less theoretical character. The latter I shall abstain from commenting on at all. Of course the precise distinction is not always easy to draw and in one or two instances the line of demarcation drawn may appear somewhat arbitrary.

I will begin by the enumeration of the papers of the first category, giving them in the order in which they were read¹ whether by the author or by some other person.

DR. CAZZAMALLI, Milan: *Electromagnetic waves in their connection with certain psychosensorial phenomena of the human brain.*

M. R. DESOILLE, engineer: *Does there exist a bond between states of consciousness and electromagnetic phenomena?*

Two very scientific, and also very technical, productions, hardly suitable, I think, to such an audience as the Paris Congress.

DR. VON SCHRENCK-NOTZING, Munich: *A case of production of parapsychical phenomena at will.*

In this paper a series of experiments is narrated with a certain "Karl Weber" who is alleged to have produced very remarkable physical phenomena, including levitation of the human body, without falling into trance and losing consciousness at all. "Weber" has been repeatedly detected in fraud, but the array of witnesses quoted by Dr. v. Schrenck is certainly impressive.

DR. RUDOLF TISCHNER, Munich: *The medium Frau Silbert; parapsychical observations.*

A detailed and conscientious account, positive in character, of two sittings for telekinesis with the Graz medium.

MR. HARRY PRICE: *Variation of temperature in the séance room during experiments with the medium Stella C.*

DR. G.-A. WELTZ, Munich: *Measuring of temperatures in the séance room during mediumistic séances.*

MR. MALCOLM BIRD, Research officer of the American S.P.R.: *Some observations on the medium Margery.*

¹ With possibly two or three slight inaccuracies in this respect.

DR. REITZ, Leningrad (St. Petersburg): *Experimental researches on paranormal knowledge.*

An account of a series of interesting experiments in thought transference and clairvoyance. The summary of the paper read at the Congress hardly permits one to arrive at a definite conclusion, but the results look on the whole promising.

DR. VERWEYEN, Bonn: *The clairvoyant Fastenrath of Cologne.*

M. LEBIEDZINSKI, Warsaw: *Essay on Mme. Przybylska's mediumship.*

HERR W. WRCHOVSKY: *My experiments with the medium Dagma.*

DR. WALTER KRONER, Charlottenburg: *The Phenomena of Eleonora Zugün.*

This paper was read by the Countess Wassilko-Serecki, and was followed by very beautiful cinematographic films (the "Emelsca" Co., Munich) representing Eleonora's stigmata (if such a term is not inappropriate here). Of course, no hint as to their origin was given by the film. The Countess spoke also of her own observations.

DR. FISCHER, Prague: *The phenomenon of metagraphology.*

An account of some experiments with R. Schermann and a young inhabitant of Prague called Reimann. Metagraphology in Dr. Fischer's opinion represents a branch of what was formerly (and is even now!) called psychometry.

DR. WALTER F. PRINCE (Boston): *Two cases of Paranoia cured by experimental evocation of alleged obsessing spirits.*

An extremely valuable and interesting paper. Dr. Prince relates how he was able to cure two cases of apparent spirit obsession by taking the "spirits" at their face value, speaking to them "as a gentleman to a gentleman" and gradually persuading them to leave the patient. Of course, such a result is very probably only a form of suggestion.

REV. C. DRAYTON THOMAS: *An enquiry into the nature of an emanation seeming to be related to the process of trance communication.*

This paper is based on 180 séances with Mrs. Leonard, and is of a theoretical character.

DR. JEAN-CHARLES ROUX and DR. FRANCOIS MOUTIER, Paris :
The condition of metagnomic perception.

A careful and scientific record of experiments in telepathy and clairvoyance ("psychometry") with a certain Mme. X., extending over eight years. No incidents described, only general conclusions given. Mme. X. is well known to Dr. Osty.

DR. R. LAMBERT, Stuttgart : *The degree of certainty attained in parapsychical phenomena.*

This paper belongs properly speaking to the second category. It is a spirited and intelligent attempt to vindicate the genuineness of some at least of the experiments in telekenesis.

DR. E. KINDBORG, Breslau : *The parapsychological problem in hypnotism and magnetism.*

An attempt to revert to the old mesmeric theory, the influence of magnets on the human body, etc.

HERR KARL KRALL, Munich. Two papers (1) *The thinking animals* : (2) *Telepathy between man and animal.*

Herr Krall describes in detail the famous Elberfeld experiments interrupted by the war, which ought certainly to be renewed, however doubtful the justice of his thesis.

DR. W. NEUMANN : *My experiments with the thinking dog Rolf. Observations on telepathy between man and animal, with special consideration of the Bechtereff experiments.*

A paper fatal to "Rolf's" claims and to thinking dogs in general. Dr. Neumann's view found in the Congress an energetic champion in the person of Frau Professor Driesch.

DR. OSTY : *Precognition of the individual human future* ("Enseignements expérimentaux et directives de recherche").

A paper based, we are told, on seventeen years of researches and two thousand sittings with fifty-nine different subjects. No concrete cases given : only general considerations.

M. RENÉ WARCOLLIER, Paris : *Experiments in telepathy at great distances.*

Experiments between New York and Paris and *vice versa* are described. Some of the results obtained are interesting.

DR. SANGUINETTI, Rome : *An interesting case of premonition.*

Dr. Sanguinetti spoke also of some photographic experiments, the medium being the notorious Erto.

Dr. TANAGRA, Athens, President Hellenic S.P.R.: *The telekinetic mediums in Greece.*

Dr. Tanagra related also two remarkable cases of *post mortem* apparition investigated by his Society, of which one, where the deceased was seen by four persons at once (at Naxos), is perhaps the most striking on record. The telekinetic experiments and observations were much less impressive.

A paper by DR. JOSEPH BÖHM of Nuremberg, on Theresa Neumann of Konnersreuth, which had been promised did not apparently arrive in time.

I will now enumerate the papers of the second category:

SIR OLIVER LODGE: *Radiant energy and metapsychical phenomena.*

M. P. LEBIEDZINSKI, Warsaw: *A contribution to the study of how to obtain the best results with mediums.*

PROFESSOR K. OESTERREICH, Tübingen: *The problem of dissociation of personality.*

DR. SOKOLOWSKI, Warsaw: *A tentative explanation of the phenomena of telepathy and psychoscopy.*

PROFESSOR HANS DRIESCH, Leipzig: *Biology and Metapsychics.*

DR. J. MAXWELL, Bordeaux: *The philosophy of life and Metapsychics.*

DR. W. KRONER, Charlottenburg: *Psychology and psychoanalysis.*

PROF. MIKUSKA, Czechoslovakia: *The great problems of Biology and Parabiology in their (respective) relations.*

M. RENÉ SUDRE, Paris: *The experimental method in Metapsychics.*

DR. E. LUISADA, Florence: *The contribution of Metapsychics to the study of the human mind.*¹

M. LOUIS FAVRE, Paris: *Metapsychics in the classification of sciences.*

¹ I do not know if this paper was read.—P. P. S.

M. P. SZMURLO, Warsaw: *On the research for signs of meta-psychical faculties.*

M. CARL VETT read a paper whose title I unfortunately cannot give, dealing chiefly with India and the East in general.

The questions of terminology and of the date of the future Congress were debated at special sittings, at which not being a member (I attended the Congress as special representative of a Brussels daily, *Le XX Siècle*), I was not present.

* * * * *

I will now make a few cursory remarks on those points which particularly struck me:

(1) All the papers read with one exception only, I think (Dr. Neumann's report on Rolf), were of a positive character.

(2) No experiments of any kind appear to have been made. It is true that M. Ossowiecki had to leave for Warsaw, and that a Polish dog which was expected did not come in time.

(3) The English cross-correspondences did not play any part in the work of the Congress. They were mentioned only once, I believe, in Professor Driesch's papers and only by name, everything going on exactly as if cross-correspondences had never existed.

(4) It was stated by M. Osty in the course of the discussion on Mr. Malcolm Bird's paper in defence of "Margery" that a Dr. Ménager had succeeded in obtaining casts of human hands (artificially), under conditions previously declared by "experts" impossible (fingers of two hands interlaced). Such casts were in fact shown us. Professor Ch. Richet commenting on them stated that special precautions had been taken by him during his experiments with Kluski to insure the use of the paraffin brought by the experimenter and prevent substitution, and this circumstance is important. Still the fact remains that a phenomenon declared conclusive *per se* without reference to the conditions under which it was obtained cannot be considered as such any more.

(5) To me personally it was very interesting to hear from M. Carl Vett in the course of the discussion which followed his paper, that he had attended once in India a "rope trick"

performance during which he "saw nothing," that is, continued to see the conjurer on the ground whilst the other persons present saw him climbing up the air and vanishing. Evidence tending to prove the possibility of mass suggestion whether in India or elsewhere is very scarce, and every new addition to it should be welcomed in the interest of true research.

P. P. S.

REVIEWS.

- I. *The Sixth Sense: A Physical Explanation of Clairvoyance, Telepathy, Hypnotism, Dreams and other Phenomena usually considered Occult. Forty years of Study, Observation and Experiment.* By JOSEPH SINEL. With a Foreword by MACLEOD YEARSLEY, F.R.C.S., F.Z.S. London, 1927. T. Werner Laurie. Pp. 180. 6s. net.

According to its "jacket" "this extraordinary book contends that the pineal body in the brain of the higher animals is the active agent in Clairvoyance and Telepathy. Mr. Sinel does not merely advance theories—at every step he gives supporting evidence . . . strong enough to stand up against any active criticism." Mr. Sinel certainly rehabilitates the pineal gland (which orthodox science now regards as an atrophied eye), not indeed to its Cartesian glory as the sole "seat" of the soul, but as the organ for the reception of the effluvia and radiations which he believes to account for the phenomena of telepathy and clairvoyance; but he can hardly be said to prove his case. The evidence on which he relies is not presented in sufficient detail to carry conviction, lacks corroboration, and is interspersed with amazing assertions like "*I never had a wrong reply*" (p. 143) from his chief medium, a girl with whom he conducted experiments in "telepathy" from 1908 to 1917 (p. 49).

Now, it so happens that I was privileged to be present at some of Mr. Sinel's experiments, and that a brief account of his procedure will form the most effective criticism of his book. In the winter of 1914 Mr. Sinel sent to my friend Dr. R. R. Marett of Exeter College large numbers of drawings and reproductions, which he said had been made telepathically by the daughter of an old friend. The reproductions were remarkably good, both

better and more copious than any that had ever been recorded in such experiments, and it seemed to Prof. M'Dougall and myself a clear case for investigation. So in the Easter vacation of 1914 we set out for Jersey, and together with Dr. Marett, were admitted to a sitting with the medium, a girl of about 15 or 16. We soon found, however, that what happened was this. Mr. Sinel would draw a picture, and the medium would say she saw nothing. He would then draw a second picture and a third, *leaving the first exposed and easily visible* on the table of the small room. The medium would then draw the first picture, and Mr. Sinel would hail this as a wonderful example of telepathy! We all thought this a complete explanation, though we did not suppose that originally the girl had regarded the experiments as other than a "game" (as indeed she called them, cf. p. 137); but when Mr. Sinel interpreted his own carelessness as telepathy in her, she found it impossible to undeceive him. Prof. M'Dougall returned to Oxford next day, but I had another sitting with Mr. Sinel and his "medium" in the Jersey Museum, of which he was the Curator. Here the room was large and the pictures were *not* exposed; as I expected, therefore, the medium "could see nothing." I thereupon wrote a letter to Mr. Sinel giving him our explanation of the case; to this he never replied (as I supposed, because he could not), and I then reported the whole case to the S.P.R. It now appears that he has recovered his credulity, but I find it difficult, after this experience of his methods, to credit his accounts of his other experiments. I feel that they were probably vitiated by equally simple oversights, and if Mr. Sinel wishes to be believed, he must provide independent corroboration to authenticate his assertions.

F. C. S. SCHILLER.

II. *Wissenschaftlicher Okkultismus*. By Dr. AUGUST MESSER.
Leipzig: Reulle and Meyer. 1927. Pp. vii, 151.

This excellent little introduction to *Psychical Research* is from the pen of a professor of philosophy in the University of Giessen. Professor Messer discusses the subject under five heads, historical survey, parapsychic phenomena, parapsychical phenomena, mediums, and attempts at explanation, and writes clearly and simply. His attitude is scientific and moderate, and the conclusion he

comes to is that the question of the origin of the phenomena may well be left open for the present, but that it is urgent to improve the methods and equipment of psychical inquiry and to train up inquirers who are able to devote themselves wholly to the subject.

F. C. S. S.

NOTES ON PERIODICALS.

Seelenprobleme, Nos. 1, 2. 1927. These two numbers of the little review published by the Riga Society for Psychical Research contain interesting information chiefly about the mediums now operating in Latvia. Three of these are mentioned: "Paléas" (a pseudonym), Mme. Idéler (also a pseudonym), Mme. Katoda (*ibidem*). The claim is made that the first is one of the most powerful of living mediums.

So far as Physical Phenomena are concerned, the first two (Mme. Katoda is apparently no physical medium) seem to deal chiefly in *apports*; a circumstance to be regretted, seeing that this particular phenomenon is certainly the most doubtful of all physical manifestations. Herr von Wrede describes (p. 58), a séance with Mme. Idéler, at which "we distinctly saw how the flowers, one might say, formed themselves between the (medium's) hands; that is, at first shapeless masses became visible which grew bigger and bigger; then they formed separate flowers. I placed myself once behind the medium's back and watched the process over her shoulder, so that I could see the medium's bare arms stretched forward before me." The light was however very dim, there were from fifteen to seventeen sitters, which is far too many, and I remember reading a somewhat similar account where the medium was the notorious Anna Rothe; which seems to show that such observations do not necessarily imply the authenticity of the occurrence. Everything depends of course on the personality of the observer. The same Herr von Wrede describes an interesting case where a trance-intelligence, claiming to be a former woman friend of his, manifested repeatedly through Mme. Idéler. Two incidents which appear to be supernormal are briefly described in this connection. Prof. Blacher, the Editor of the review and President of the Riga S.P.R., contributes a rather striking case when the alleged deceased mother of a Herr Rheinwald manifested at a séance of Mme Idéler's. Both Herr Rheinwald and his wife

(evidence given) claim to have clearly recognised the deceased by her phraseology and demeanour. Herr Rheinwald's mother was a complete stranger to the medium.

Zeitschrift für kritischen Okkultismus, II. Band, 4 Heft (July 1927). Count Perosvsky-Petrovo-Solovovo narrates again under the title of "Anonymous Deceiver" the strange and instructive story of the Russian chamberlain and diplomatist (also painter and alpinist), X, (see *S.P.R. Proceedings*, Vol. 24, Part 54, and *Journal*, January 1924). Incidentally he mentions (p. 254) that there is not a shadow of proof that X was ever in connivance with Sambor: a denial which in justice to the late Russian medium should not be lost sight of. The gist of Count P.-P.-S's. paper is, of course, to make clear that one of the chief difficulties in mediumistic investigations comes not from the medium himself, but from some of the sitters.

Dr. Richard Baerwald has an interesting and valuable paper on "Hyperaesthesia and Clairvoyance." It seems to me that at the bottom of this and similar discussions there is a singular misunderstanding. *Hellsehen* ought not to partake of "God's Omniscience" at all (p. 267); it may, supposing it to be authentic, simply mean a form of direct perception hitherto unrecognised by science, independent of thought transference, but deprived of any metaphysical element. On the other hand, Dr. Baerwald is inclined to give "hyperaesthesia" such an extension as to make it practically almost indistinguishable from "clairvoyance" at a short distance (p. 273). My conviction is that all such speculative hypotheses are much too premature: we want facts, viz. experiments.

This brings me easily to the subject of the late "Professor" Bert Reese, who is, in the same number of *Z. f. krit. Okk.*, the subject of two interesting articles, one by Count Klinckowstroem, the other by Mr. Dingwall. Much as I appreciate certain aspects of the late Harry Houdini's work, I am glad to see his evidence as given by Count K. supplemented by the personal experience of our late Research Officer. I quite concur with Count K. when he says that the researchers' next task is to test under crucial conditions Ludwig Kahn.

Dr. Fournier d'Albe has a very brief paper, with three instructive photographs, on the Goligher circle. We learn from it that the medium is now happily married, and does not apparently wish

to be reminded of her recent antecedents and the tragic outcome thereof.

Dr. Ubald Tartaruga, of the Vienna Parapsychical Institute, has a severe paper on the Austrian managers or impresarios of mediums.

Herr Friedrich Luther discusses the "theoretical possibility of a physiological telepathy."

Zagadnienia Metapsychiczne (Warsaw), December 1926. The review begins with an appeal to its readers which, we hope, will be listened to.

M. Stefan Rzewuski has a long article on sooth-saying and metapsychics, with abundant quotations from Dr. Moll, Professor Riehet, Dr. Osty, A. Bozzano and others.

Dr. Watraszewski describes experiments with Mlle. Sabira (see *Revue Métapsychique* for January-February 1927).

M. Prosper Szmurlo has an article on "Psychometry and Archaeology," describing experiments made with M. Ossowiecki in a recently-discovered crypt of the Royal Castle in Warsaw. Introduced into the crypt, Ossowiecki put his hand upon a brick of the wall on which a coat of arms was engraved and gave a detailed description of the crypt as it may have looked in the fourteenth century, mentioning the presence of prisoners and warders. It has been subsequently ascertained that the crypt had been, in fact, used as a prison. He also made other statements which the investigators have not attempted to verify. M. Szmurlo concludes that psychometric power can extend far away into the past; other researchers will probably prefer awaiting further confirmation.

Zeitschrift für Parapsychologie, June 1927. A further translation of Mr. E. J. Dingwall's report on his sittings with "Margery" is given (séances of 6th-19th of January, 1925). Professor Hans Driesch follows with some suggestions *re* an improvement of the conditions prevalent at these séances. *Inter alia* he recommends that under no conditions should the medium's hands be held by Dr. Crandon himself or one of his friends. "It would be best if they were altogether away," he adds.

Several spontaneous cases of supernormal character are given in the same number, some of which are striking. Heinrich Freiherr Droste zu Hülshoff of Münster narrates an interesting episode of apparent haunting coupled with telekinesis (picture

twice falling off a wall, the second time into the fire-place where it burns to ashes). Herr Erich Bögel recounts out of his own experience apparent premonitions in the form of a whisper, occurring in the so-called "borderland" state (between sleeping and waking). An extraordinary ease of alleged *post-mortem* manifestations of a physical character (including direct writing by a visible spirit hand) is quoted from Polish sources as having occurred in the village of Oehotnik, Poland. Some of the manifestations are apparently attested by a physician and a priest. It is to be regretted that no thorough investigation of these incidents, however suspicious, seems to have been made by the Warsaw Psychical Researchers.

Dr. Franz Freudenberg analyses briefly the official report recently issued (Verlag von Karl Marhold, Halle a. d. Saale, 1927), on the First General Medical Congress for Psychotherapeutics, held in Baden-Baden in April, 1925.

Dr. Reddingius (The Hague) has an article discussing the spirit hypothesis, and Herr A. Sichler attempts to explain a purely subjective anthropomorphic hallucination from the standpoint of psychoanalysis.

Zeitschrift für Parapsychologie, July 1927. The Editor, Dr. Sünner, and Dr. Freiherr von Schrenck-Notzing print two articles *in memoriam* Professor Karl Gruber, who died on 18th June after a long and severe illness. The deceased, whose services in the domain of "Parapsychology" will not be forgotten, Dr. von Schrenck-Notzing says, is the author of several important works and papers bearing on Psychical Research. He began to take part in sittings with Willy Schneider in the beginning of 1922, attended 33 of such sittings, mostly controlling himself, and became convinced of the genuineness of the phenomena.

Professor Ferdinando Cazzamalli has a long paper on his cerebral radiations, which is more or less identical with the one printed in the March-April number of *Revue Métapsychique*.

Dr. Angelos Tanagra of Athens prints a short account of Poltergeist phenomena observed a few months ago at Missolonghi by himself and a few other physicians, the supposed medium being a thirteen years' boy called Christos Vourvaehis. The account is entitled *Massensuggestion oder Ectoplasma?* but I do not feel sure that the incident referred to is not susceptible of a simpler explanation. The mysterious disappearance of the little boy

dressed in black seen by the seven signatories may have been due to a perfectly natural cause; the eighth witness who claimed to have seen and heard nothing may have been simply absorbed by his thoughts (I do not wish to adopt a more uncharitable explanation).

Heinrich Freiherr Droste zu Mülshoff briefly narrates a case of veridical vision at a distance; and Dr. Wilhelm Platz defends the right of the spiritistic hypothesis to be considered a "legitimate" one.

Zeitschrift für Parapsychologie, August, 1927. A detailed analysis of a pamphlet on the Brazilian medium Carlos Mirabelli published at Santos (Brazil: see *Journal S.P.R.*, Oct., 1927, p. 127) is printed. The phenomena described are said to be attested by 555 witnesses, out of whom the names of 277 are given. They are so stupendous that one quite understands that the Editor of the *Z. f. Parapsychologie* should have applied to the Brazilian consul at Munich inquiring whether the names were familiar to the latter, so as to feel sure that the pamphlet was no hoax. The consul answered that seventeen of the persons mentioned were personally known to him, among them a former President of the Republic (Senhor Souza), Senhor Reynaldo Porehat, Secretary of State, Senator Muniz Sodre and Professor Olegario de Moura of the University of São Paulo.

Among the phenomena narrated some materialisations occurring at 9 a.m. in the daylight, the medium being both held and visible, are the most stupendous. Among these materialisations there figures one of a whole human skeleton! These apparitions allow themselves to be handled and touched, float in the air, disappear gradually, etc. Many of them have been photographed. In spite of the numberless disappointments which physical phenomena have brought Psychological Research, I certainly agree with the author of the review of *O Medium Mirabelli, Resultado de um inquerito*, that such evidence as this cannot be ignored, and that this amazing personality ought to be tested on European soil.

Professor Blacher, of Riga, describes some attempts at levitation with the medium Frau Idéler, which, as he admits himself, are not completely conclusive (p. 467).

Professor Hans Driesch has a concise and lucid paper on "Theoretical Methods as a frame-work in Parapsychology," which will well repay perusal.

A lecture on "Entelechy and Form" given by Professor K. C. Schneider before the Vienna Parapsychical Institute is reproduced; and Dr. Gustav Zeller speaks in the words of highest commendation of Edward Reimpell, a Hamburg characterologist and clairvoyant.

In the same number of the *Z. f. Parapsychologie* several spontaneous cases are given; the two most interesting are contributed by Dr. E. A. Glogau, of Frankfort o. M.; they deal with influence telepathically exerted by dying persons at a distance.

Revue Métapsychique, July-August, 1927. Dr. E. Osty prints in this number a long paper on "Practical utilisation of Supernormal Knowledge," dealing chiefly with cases where attempts are made to trace dead bodies or lost objects through "metagnomie" power. Dr. Osty begins by narrating briefly a case dating as far back as 1692 (the Jacques Aymar case), published at first in the *Mercur Galant* of October, 1692, and reprinted in 1693, at Lyon (Amaubri), under the title of *Traité de la Baguette*. To my mind the behaviour of the clairvoyant in this instance, as well as in some further cases (Abyssinian) briefly mentioned further on, presents a striking similarity to the behaviour of police-dogs when on the track of a criminal. Dr. Osty then relates a long series of incidents out of his own experience obtained through a French subject, Mme. M. In a few of them the information given corresponds with actual facts; in others, the clairvoyant derives the knowledge shown, Dr. Osty thinks, from the *psychisms* of other persons; there are also cases in which she *fabulates* (sic) on her own account. Incidentally, Dr. Osty rejects the assertion that telepathy may be regarded as excluded if the person or persons present have no knowledge of the facts given by the clairvoyant, and seems to regard the operation of telepathy at a distance as an established fact.

M. de Vesme prints a further instalment of his interesting paper on "The part played by metapsychical phenomena in the origin of Religious Beliefs." This time he deals with Oceania and Java. Reference is made to a case already printed in the *R. M.* in 1926 (No. 3, p. 226), and taken from the *Revue Mondiale*, where a certain M. Jean Dorsenne asserts he was able to see in the crystal used by a Tahitian sorcerer a vision already seen by a native *consultante*. An article by a Dr. Gerstaeker, a resident of Java, published in *Die Gartenlaube* of 1871, is quoted from for

the *Guendarma* cases: this being, it is alleged, the native term for stone throwings of an apparently supernormal origin. The incidents in question are curious, but unfortunately recorded long after the event itself.

M. Henri Azam prints a short article on Professor Cazzamalli's experiments. He thinks they leave us "in a state of absolute uncertainty" (p. 297); on the other hand, he considers that they may have a scientific *portée* much greater than the one which the Professor attributes to them.

"The Human Fluid and the proofs of its existence" are discussed in the *Chronique*. References made to two articles printed in the *Revue Générale de l'Électricité* of January 22, 1927, and in the *Revue Polytechnique de Genève*, November, 1926, where experiments are described, tending to prove that there does really exist "a physiologico-physical agent frequently though irregularly emitted by the human body." This "agent" has been christened "l'Anthropoflux R."

Zeitschrift für psychische Forschung, August, 1927. Dr. Pagenstecher, of Mexico, narrates the personal experiences which induced him to "revise" his *Weltanschauung*, including various incidents connected with his investigation of Mme. Maria Reyes de Z.'s psychometric power and Dr. Walter F. Prince's journey to Mexico, and some knockings of unexplained origin occurring in the dead of night in June, 1921.

Professor Dr. Christoph Schröder prints the first part of a report on "the metapsychical phenomena of Frau Maria Rudloff" (a German physical medium of doubtful reputation). Frau Rudloff's dermatic phenomena are dealt with. They closely resemble those of Eleonora Zugun, the Rumanian medium. The incidents described refer to the period October 9th to December 12th, 1926. In most cases—though not in all—the scratches, etc., appear on Frau R.'s arms, neck, wrists, etc., when the medium is uncontrolled: in the few cases where there was control it is perfectly conceivable the medium could have eluded it. On the other hand we are repeatedly told that the *Ritze*, etc., were *stark blutende*, and this circumstance will perhaps be regarded by some as a difficulty in the way of a normal explanation.

Dr. Mathiesen is pursuing his study of the trance-phenomena from the standpoint of a spiritistic interpretation.

Volume III. of the series *Der Quell des Wissens*¹ (Psychology contains an excellent study by Count von Klinckowstroem on "Occultism." The Count has succeeded—which is almost a *tour de force*—in compressing the whole subject into twenty-one pages. The author's standpoint is very negative as to physical phenomena: still he says, *a propos* of Willy Schneider, that Dr. von Schrenck-Notzing's experiments with this medium afford us for the first time the hope that there may after all be parapsychical phenomena. I note what seems to me a slight error, in the beginning of the "chapter" on "parapsychical" phenomena. Parapsychical phenomena, Count Klinckowstroem says, date back far into the history of mankind, whilst physical phenomena seem to be an invention of the nineteenth century and of the American fraudulent mediums. The long series of Poltergeist cases extending through two or three centuries, and long before the Hydesville or Rochester knockings, seems to me to refute the Count's assertion. I think it would not be difficult to maintain the opposite point of view, *viz.* that the Fox sisters and other American mediums did "innovate" not so much in the physical as in the psychological and intellectual domain, and in fact it cannot be denied that automatic writing for instance, at least automatic writing systematized and on a wide scale, begins only *after* 1843.

Mercure de France, September 15, 1927. M. René Sudre analyses in detail Professor Hans Thirring's *Position of Science in relation to Psychical Research*, printed in No. 6 of *The British Journal of Psychical Research*. Readers of that paper will remember that it was Willy Schneider who was instrumental in bringing about the distinguished Austrian physicist's conversion to belief in telekinesis.

M. Sudre then briefly relates a sitting of his own with Rudi Schneider at Braunau, which gave him every satisfaction. (Cf. the July number of *The Journal of the American S.P.R.*) The manifestation which struck him most was the materialisation in red light of a hand having the perfect appearance of a human hand (*minus* two fingers) and endowed with "extraordinary agility." This hand's contact gave one the impression of a "chamois glove," a remark which may possibly afford more material for reflection than M. Sudre thinks. I need not point out that from the evidential standpoint such séances in the medium's family circle are of small value. P. P. S.

¹ Berlin, 1927.

Omission. (*Revue Métapsychique*, March-April 1924).

M. Warcollier prints under the title of "Telepathie Rceiprocity" two incidents which occurred to the brothers Rehaut. The first is an impression (unexternalised) coinciding with a motor accident occurring to the percipient's brother. The second case is connected with an ascent of the Pic du Midi, in the Pyrenees, made by one of the brothers, the other, who only knew him to be at the Bagners hospital, also in the Pyrenees, experiencing a very vivid sensation which corresponds with actual fact. Here also, though the coineidence in time and name concerning the Pic du Midi may be regarded as striking, we have hardly to deal with an actual externalisation.

P. P. S.

ERRATUM.

(*Journal* for July, p. 108, line 20.) In the reference to the article published in *Psyche* on the Schneider mediumship, for *June issue* should be read *issue for April* published in June.

JOURNAL

OF THE

Society for Psychical Research

NEW MEMBERS.

Brackenbury, Mrs., Flat 5, 162 Westbourne Terrace, Hyde Park, London, W. 2.

Bulford, Staveley, 20 Eaton Terrace, Eaton Square, London, S.W. 1.

Chance, Lady, 1 Oakwood Court, London, W. 14.

Goldney, Mrs. A. Peel, c/o Lloyd's Bank, 6 Pall Mall, London, S.W. 1.

Jones, Professor B. M., Engineering Laboratory, Cambridge.

Patten, Henry J., 111 W. Jackson Boulevard, Chicago, Ill., U.S.A.

Rigo de Righi, Mrs., c/o The Bank of Australasia, 4 Threadneedle Street, London, E.C.

Sheldon, Joseph Harold, M.D., M.R.C.P., Airedale, Regis Road, Tettenhall, Wolverhampton.

Smith, Lady Sybil, Mitford House, Lennox Gardens, London, S.W. 1.

Wagstaff, Mrs., The Firs, Roundham Hill, Paignton, Devon.

Wedd, Nathaniel, King's College, Cambridge.

Wilde, Mrs. G. C. A., Greenhill, Thorncombe, Chard, Somerset.

MEETING OF THE COUNCIL.

THE 42nd Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Thursday, December 1st, 1927, at 3 p.m., Mr. J. G. PIDDINGTON in the chair. There were also present: Mr. W. W. Baggally, Mr. E. N. Bennett, Mr. W. R. Bousfield, Mr. G. W. Lambert, Sir Lawrence Jones, Bart., Mr. W. H. Salter, Mrs. W. H. Salter, Mrs. Henry Sidgwick, and Dr. V. J. Woolley; also, Mr. Theodore Besterman, Hon. Librarian, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Twelve new Members were elected. Their names and addresses are given above.

The Chairman of the Library Committee reported on the work done since the reorganisation of the Library began on the first of April.

The Hon. Treasurer made a financial statement in regard to the expenditure that had already been made in connection with the reorganisation of the Library and the approximate estimate for expenses still to be incurred. A discussion followed as to the best means of meeting this expenditure.

The Monthly Accounts for October and November, 1927, were presented and taken as read.

GENERAL MEETING.

THE 172nd General Meeting of the Society was held at 19B Tavistock Square, London, W.C., on Thursday, December 1st, 1927, at 5 p.m., SIR LAWRENCE JONES in the chair. The Meeting had been arranged for the Hastings Hall, but the attendance was so great that it was necessary to transfer the Meeting, after it had begun, to the Great Hall.

SIR OLIVER LODGE read a paper on "The Case for Psychical Research," which is now published in *The Outline* (November 26th and December 3rd).

After reading the paper Sir Oliver Lodge related several interesting incidents in his own experience.

ANNUAL GENERAL MEETING.

PRELIMINARY ANNOUNCEMENT.

THE Annual General Meeting of the Society (for business purposes only) will be held on Monday, January 30th, 1928, at 3.30 p.m., at the Society's Rooms, 31 Tavistock Square, London, W.C. 1.

ON THE SIGNIFICANCE OF CROSS-CORRESPONDENCES.

BY SIR OLIVER LODGE.

I SEE that Mr. Hall, in the *Proceedings*,¹ raises an objection against the idea that cross-correspondences in general have any bearing on the question of survival; inasmuch as their claim to eliminate telepathy between living people, and to be the result of a continual urge from some unknown centre of intelligence to attract attention to some theme—admittedly and purposely so wrapped up as to be only decipherable with difficulty and ingenuity,—is not substantiated. He suggests other explanations, and virtually implies that to get rigorous proof of survival by cross-correspondence one would need something much more stringent,—something akin to a person in China who knew nothing of Europe writing a European message, unintelligible except to one particular individual, who on his part should at the same moment, or at least on the same day, get a precisely similar message, both purporting to come from the same deceased person, and both involving one and the same meaningless array of letters and numbers. Let us suppose that such a thing was accomplished, what would happen? Suppose a Chinese gentleman were to find his hand writing what to him would be utter gibberish, how long would that script be able to escape the wastepaper basket, if they have such things in China? Furthermore, if the scripts desired by Mr. Hall were both produced, and did both escape destruction, and if they were brought together and submitted to some British Museum or Royal Society expert, would he or anyone be likely to jump to the singular conclusion that they proved survival! Would he not regard them as evidence of obvious collusion?

It seems to me that an irrefragable proof of survival is unobtainable, and that it is a mistake to lay down conditions such as there is no hope of satisfying, and to say that if such conditions were satisfied they would constitute the irrefragable proof desired. In a laboratory we are not accustomed to dictate to phenomena, but to accept what we find,

¹ *Proc. S.P.R.* Vol. xxxvi, p. 455. A final reply by Mr. Hall to Mr. Piddington is printed below, p. 155.

and to draw deductions;—taking advantage sometimes of even the vaguest hint, but afterwards taking care to develop any ideas so formed and subject them in due course to critical examination. Most of the discoveries that have been made have been inspired in the first instance by such vague and transient hints that only a man of genius could learn anything from them, or even pay attention to them: most people would not notice their existence.

I suggest that Mr. Piddington's treatment of cross-correspondences is in accordance with ordinary scientific procedure. But we may be grateful to Mr. Hall for taking the trouble to experiment with his friends as to the kind of literary hotch-potch which would be stimulated by the bare outline of a theme suggested to people of fairly wide reading.

THE PRESENT STATUS OF DOWSING IN THE BRITISH PRESS.

By THEODORE BESTERMAN.

It has been said more than once (most recently and judiciously by Mr. Piddington¹) that the verdict awaited by the worker in psychical research is not that of the specialist in any orthodox science, but that of the intelligent man in the street, the verdict, in short, of Dr. Broad's "enlightened common sense." And it will no doubt be generally agreed, however cynical a view one may take of the ethical standards of the Press, that the writers in our general newspapers do fairly accurately represent the trend of public opinion in neutral and non-political matters. I have therefore attempted the following analysis of newspaper opinion on a single specific subject studied by psychical research, namely, dowsing.

The passages examined are all the reviews that have reached me of a recent book on this subject, with the exception of six reviews in periodicals (such as *Light* and *The Occult Review*), which might be considered prejudiced. The following table is self-explanatory (I have reproduced the reviewers' own

¹ "Presidential Address," *Proc. S.P.R.* (July 1924), xxxiv. 138-139.

words where some doubt remains whether these do actually accept dowsing) :

Name of Periodical.	Date.	Name of Writer.	Opinion.
<i>Birmingham Post.</i>	Oct. 16, 1926.	—	"It must be a robust scepticism, however, which remains wholly unshaken . . ."
<i>Daily Chronicle.</i> ¹	Sept. 29, 1926.	—	"[the ordinary reader] will be content to class dowsters with those many things which must be taken for granted without explanation."
<i>Daily Graphic.</i>	Sept. 21, 1926.	J. M. Bulloch.	None stated.
<i>Daily News.</i>	Sept. 28, 1926.	—	None stated.
<i>Daily Telegraph.</i> ²	Sept. 24, 1926.	—	"The evidence for this form of divination is so overwhelming that it cannot be dismissed as mere superstition."
<i>Evening Standard.</i>	Sept. 21, 1926.	—	Accepts dowsing.
<i>Glasgow Telegraph.</i>	Sept. 30, 1926.	—	Implicitly accepts dowsing.
<i>Indian Engineering.</i>	Nov. 6, 1926.	—	Accepts dowsing.
<i>Ironmonger.</i>	Nov. 13, 1926.	—	Accepts dowsing.
<i>Manchester Dispatch.</i>	Sept. 21, 1926.	J. M. B[ulloch].	None stated.
<i>Manchester Guardian.</i>	Oct. 10, 1926.	J. W. Gregory.	Rejects dowsing.
<i>Morning Post.</i>	Sept. 17, 1926.	—	None stated.
<i>Municipal Engineer.</i>	Dec. 16, 1926.	—	Rejects dowsing.
<i>Nature.</i>	Feb. 26, 1927.	H. R. Mill.	Accepts dowsing.
<i>New Statesman.</i>	Dec. 25, 1926.	—	"... a probability remains that some of these people do have physiological reactions in the neighbourhood of hidden springs. . ."
<i>Newcastle Weekly Chronicle.</i>	Sept. 25, 1926.	—	Considers that dowsing is placed "definitely on a scientific footing."
<i>Notes and Queries.</i> ³	Oct. 23, 1926.	—	Accepts dowsing.

¹ The same review appeared in the *Scarborough Post*, Dec. 9, 1926.

² The same review appeared in the *Yorkshire Evening News*, Sept. 25, 1926.

³ This review was followed by a prolonged debate between other readers and myself, lasting from the 6th of November 1926, to the 5th of April 1927.

Name of Periodical.	Date.	Name of Writer.	Opinion.
<i>Observer.</i>	Oct. 3, 1926.	Arthur Machen.	Accepts dowsing.
<i>Observer.</i> ¹	Nov. 21, 1926.	Sir W. Beach Thomas.	Accepts dowsing.
<i>Pearson's Weekly.</i>	April 30, 1927.	J. G.	Implicitly accepts dowsing.
<i>Royal Engineers Journal.</i>	March, 1927.	Gen. Sir Hugh B. Bruce-Williams.	Accepts dowsing. ²
<i>Saturday Review.</i>	Jan. 22, 1927.	—	"The case [for dowsing] . . . is a fairly convincing one.
<i>Scotsman.</i>	Nov. 1, 1926.	—	" . . . entitles what is popularly known as 'dowsing' to serious investigation."
<i>Spectator.</i>	Oct. 9, 1926.	—	None stated.
<i>Sunday Times.</i>	Sept. 26, 1926.	—	None stated.
<i>Times Literary Supplement</i>	Oct. 7, 1926.	—	Accepts dowsing.
<i>Water and Water Engineering.</i>	April 20, 1927.	—	None stated.
<i>Yorkshire Post.</i>	Sept. 29, 1926.	—	"There seems to be good ground for the belief that 'dowsing' or 'water divining' will be placed definitely on a scientific footing."

We need not attempt to assess the value of those reviews which are couched in vague or non-committal language, though it is reasonable to point out that a reviewer who rejects the claims made for dowsing would have no reason for hesitating to say so, while one who accepts them might well think it diplomatic to disguise his opinion. Apart from these, however, the striking fact emerges that out of 28 reviewers only two (or a little over 7 per cent.) refuse to countenance dowsing as

¹ These were followed by an interesting letter from Mr. Clifford Bax, on the 28th of November 1926.

² The reviewer wrote: "The conclusion to which the military reader . . . must come is, that an experienced dowser should be available at headquarters of any force in the field to assist the engineer officers responsible for water supply. The want of such an expert was severely felt in the South African War. Many lives would have been saved and much fruitless labour avoided if an experienced dowser had been available, for instance, during the long halt at Modder River." This review was followed by an article in the June number, by Lieut.-Col. Hugh Roso of Kilravock, himself an amateur dowser, and by a letter from myself in the September issue.

a reality. On the other hand nine reviewers (or a little over 32 per cent.) definitely accept dowsing, while 10 more (or nearly 36 per cent.) *appear* to share this opinion. Seven reviewers (or 25 per cent.) have completely succeeded in hiding their opinions.

I will not attempt to erect any elaborate arguments on these facts, but simply leave them as they stand: sufficiently remarkable to be worthy of record.

CORRESPONDENCE.

I. CONCERNING MR. PIDDINGTON'S "ONE CROWDED HOUR OF GLORIOUS LIFE."

To the Editor of THE JOURNAL OF THE S.P.R.

MADAM,—While reading Mr. Piddington's original paper¹ I experienced a concomitant feeling of surmise (Can Cross-correspondences provide evidence for survival? etc.²). The surmise seemed pertinent; and it seemed probable that other readers might have experienced a similar feeling coinciding in time with *their* perusal of that paper. These reflections I expressed at rather less length in the words, "These are the questions which Mr. Piddington's article raises." Is it not gratuitous to suppose that other readers can have confused this with the totally different statement, "Mr. Piddington has raised these questions"? Nevertheless, had I in fact been concerned specifically with his personal opinions, as expressed in his paper, I should still (though of course in a different form) have been supporting a normal against a supernormal explanation; for Mr. Piddington finds himself "unable to resist the conclusion that many of the coincidences . . . are due to some one's intelligent design" (p. 346).

It would occupy too much space to recite the abundant evidence that other sentences in my criticism failed to convey their meaning to Mr. Piddington.

In his reply to me (Vol. xxxvi, p. 471) Mr. Piddington repeats words which in his original paper had already amazed me. He declares that he prefers a supernormal to a normal explanation, *unless the normal explanation can be set forth in detail*. I can only reply that I prefer a normal explanation where one is possible: and

¹ *Proc. S.P.R.* Vol. xxxvi, p. 345.

² *Proc. S.P.R.* Vol. xxxvi, p. 455.

that when he demands that the normal explanation shall be detailed, he is asking to have set forth in detail the unexpressed thoughts of people, in an abnormal condition, who are unknown to the critic!

The suggestion that experiments should be carried out raises an important consideration. To test the scope of associations in automatic scripts we must work with automatists themselves. Now, would not an experimenter, faced with this very difficult task, find himself forced to adopt conditions closely similar to those in the "Crowded Hour"? The object of an experiment being results, he would choose conditions favourable to results. That his automatists should possess similar mental contents is, of course, a *sine qua non*. This means, practically, that they should share common habits of life and thought. A further desideratum would be a commonly shared emotional belief or attitude towards life, since emotion appears to be an important factor in determining the direction of subconscious trains of thought. His chief difficulty would be in finding a method of supplying a common "starting point." We all know how to supply a stimulus in an ordinary association test; but who knows what is palatable to the "automatic" mind? or how to feed that mind at all? Would not the experimenter probably fall back on the plan of making his automatists supply their own stimulus by allowing them to circularise (shall I say when the spirit moved them?) occasional extracts from their own scripts?

Are not these very much like the conditions in the "Crowded Hour"? And had the object of the "Crowded Hour" experiment actually been the testing of associations, would Mr. Piddington have regarded the correspondences as positive results? or would he have declared the experiment spoiled owing to unpremeditated interference *ab extra*?

A. F. HALL.

II. TWO PERSONAL EXPERIENCES.

To the Editor of THE JOURNAL OF THE S.P.R.

MADAM,—The following cases may be of interest as illustrations of telepathy of sorts:

I may say that, so far as I am aware, I am not exceptionally

psychic, nor have I gone into much experimental investigation of spiritualism or kindred subjects.

(a) Some years ago I used to keep bees, but on account of not having sufficient leisure to attend to them properly, I had to give them up, but have always retained my interest in their natural history and management. It is, however, necessary for me to state that I have never contemplated nor entertained any idea of again becoming a bee-keeper.

On the 8th of last month (July, 1927), I was spending the day at Westward Ho! which is about five miles away as the crow flies, and at just about mid-day was looking at some bees on blackberry blossoms growing in a lane there, when the thought came suddenly into my mind in a most forcible manner:—"Why not keep bees again?"—and this kept dwelling in my thoughts for some time, to the exclusion of everything else. When I returned home to Great Torrington in the evening, I was told that a swarm of bees had settled in my garden, and they had been "shaken" and taken away. The time at which the swarm had arrived was just mid-day.

I enclose a corroborative statement from Miss Dorothy Green, who was in charge of our house whilst my wife and I were at Westward Ho!

Aug. 18, 1927.

On Friday morning the 8th of July last Mr. and Mrs. Doe had gone to Westward Ho! leaving me in charge of their house "Enfield," Great Torrington. At as near about 12 noon as I can judge, I saw a swarm of bees come and settle in a Standard Climbing Rose Bush on the Lawn in front of the house.

I let them pitch there, and in the afternoon sent to a gardener who keeps bees, and he came with a box and shook the bees into it and took them away.

DOROTHY GREEN.

(b) One night, whilst in my home in Great Torrington, I dreamt that I was in Fleet Street in London, and I went into a jeweller's shop there with the watch which I was wearing and got it exchanged for another with a peculiar face and hands, which very much attracted my fancy. On coming out of the shop, and taking the new watch out of my pocket to have a

look at it, I found that it was a complete fraud, consisting of nothing but a face and hands, without any works inside. I then woke up, probably from the shock of my discovery, but soon dropped off to sleep again, but not before I had distinctly heard a clock in the house strike 12 o'clock. In the morning I went to my office as usual, without any further thought of my dream, and at mid-day, I took out my watch to see whether it was lunch time, but as it stood at 12 o'clock exactly, I resumed my writing. After some time I again looked at the watch, and then, for the first time found that it had stopped at 12, presumably the preceding midnight, when I had my dream. I usually keep my watch during the night a little distance from my bed, but the distance may have been short enough for me to have heard it ticking, and I may, therefore, have subconsciously noted that it had stopped, and hence my dream.

GEORGE M. DOE.

[There is, of course, no evidence of anything supernormal in the second incident, but it seemed worth recording as an instance in which the external stimulus forming the *point de repère* of a dream seems to be definitely traceable. ED.]

REVIEWS.

- I. *Mind and Body, A Criticism of Psychophysical Parallelism.* By HANS DRIESCH. Authorized Translation with a Bibliography of the Author by Theodore Besterman. Methuen & Co., London, 1927. Pp. xviii, 163. 6s. net.

THIS is a translation, under the author's supervision, of the third edition of a work first published in 1916, and Prof. Driesch has also added a short preface to it. In it he explains that he considers normal psychology to be sufficient to refute psychophysical parallelism and to establish the theory of interaction, and has therefore "left out all 'abnormal' phenomena," although his "personal conviction is that abnormal phenomena, and psychical research in particular, is the most important part of all psychology."

Bearing in mind this self-imposed limitation, the gist of Prof. Driesch's argument may be stated as follows, in his own words (pp. 94-5). "The *physical* thing consists of very few elements,

and perhaps of only one; the *mental* 'thing' comprises a large number of different kinds of psychical 'elements.' And besides we see that in the physical all relations between the elements, apart from their capacity for action consist of variations of the relation *near*; among the psychical elements, on the other hand, there exists a great variety of different kinds of relations, and relations not only of meaning, but also of the kinds of connexion. How then can the mental thing find its 'parallel representative' in the realm of physical things? Such a representative seems to be quite impossible. For it is a logical contradiction to assume that two things, one of which is of quite a different degree and kind of manifoldness than the other, can be ultimately the same—and such is the teaching of parallelism. It is thus unthinkable that a given condition of the brain, which is in fact a given material thing, is 'on the other side' a mental thing, that is, a given mental experience-content.... Thus *ordo et connexio rerum* can not be *idem* as *ordo et connexio idearum*, because the structure of the particular *res* is wholly different from the structure of the particular *idea*, in every respect, and most especially with regard to the degree of manifoldness."

On this argument it may be remarked, first, that it attacks psychophysical parallelism as a *dogma* about the relation of body to mind, and does not touch it when it is merely conceived (more reasonably) as a *principle of method*. Secondly, it rests on the belief that the physical and the mental may both be analysed into "elements," and is exposed to all the difficulties which this notion involves. Thirdly, even if it is accepted as it stands, it is difficult to see that it proves as much as Prof. Driesch claims for it. It hardly follows that psychophysical parallelism is "*impossible*." All that can be said to have been shown is that parallelism renders meaningless a great deal of psychical variety. This renders it seriously objectionable, but hardly impossible. Fourthly, Prof. Driesch's negative criticism evidently needs to be supplemented by a positive account of the function which the physical performs for the mental: this account, moreover, must not, in affirming the reality of the mental, render the physical meaningless in its turn. Lastly, Prof. Driesch's argument is so technical that it is hardly likely to commend itself to the plain man, and so to dispose of parallelism in practice. Something simpler and more "*einleuchtend*" would seem to be required.

Now this can, it seems, be obtained from the "transmission" view of the function of body in relation to mind, which used to be advocated by William James, but is not mentioned by Prof. Driesch.

Mr. Besterman's translation reads well, though it has a few misprints and errors. Thus on p. 2 the printing of "mental" for "physical" in line 7 makes nonsense of the argument. On p. 92 "Evidenz" should have been translated "self-evidence," not "evidence," which has acquired a different meaning in English. There are misprints on pages 14 and 91 ("der" for "des"). I have been unable to detect on what principle the bibliography is ordered: it begins with an item from 1905 and ends with one from 1910, while extending from 1890 to 1927. One result is that a chronological "key" has had to be added to it.

F. C. S. S.

II. *The Divinity in Man*. By JOHN W. GRAHAM, M.A., D.Litt.
George Allen & Unwin, Ltd. 10s. 6d. net.

THIS book elaborates and develops the thoughts in the first book of the author's earlier work, *The Faith of a Quaker*.¹ The name of the author will commend this new volume to a wide circle of readers, including many who do not belong to the Society of Friends. It consists of a series of lectures on a number of different subjects, all of interest to the student of mystical religion. Writing from the standpoint of one who bases his faith on experience rather than authority, the author handles his material in a scientific temper which will appeal to the student of psychical research.

A complete summary of the book would be out of place in this review, and the following comments are directed to those portions which bear upon the work of the Society.

The first five chapters deal with the Nature of God, and the problems involved are mostly outside the scope of psychical research. Mention must be made of the author's theory of Prayer, on account of the use he makes of the fact of telepathy. He recognizes two types, the receptive prayer, whereby the soul "draws upon the energy of God" (p. 42), and the transmissive prayer, the object of which may be another person. Of the

¹ Reviewed in the S.P.R. *Journal* for Dec., 1920.

second type he says, "These shooting darts of prayer sometimes appear, so far as we know, to strike their object direct, and then we call them 'thought transference,' though it is possible that they may have passed through some spiritual centre, an 'answerer to prayer,' on the way" (p. 41). It is clear from another passage that the author does not envisage any other than a personal object, for he says, "Natural forces, the subject-matter of physics and chemistry, biology and physiology, are not subject to a spiritual force like prayer, which has its own great sphere elsewhere" (p. 65). If by "thought transference" Dr. Graham means the phenomena of telepathy generally, it must be borne in mind that "moment of death" incidents, for example, include not only phantasms attributed to telepathy, but also, in rare cases, telekinetic phenomena (see *e.g. Journal S.P.R.*, Vol. IX., pp. 280-84, cited by Myers, *H.P.* 868B; also *Proceedings S.P.R.*, Vol. VII., p. 154, cited by Myers, *H.P.* 925A). This suggests that both types of incident are due to some psychic force which may in some cases "impinge" on inanimate objects, though usually it produces hallucinations. Moreover, the "force" is by no means always voluntarily released, and often acts in a very bizarre and puzzling fashion. Prayer, on the other hand, is a consciously initiated spiritual activity. It has its own treasury of experiences, and is hardly to be identified, in any of its forms, with thought transference, whether spontaneous or experimental.

In Chapters VI. (on the Subliminal Man) and VII. (on Inspiration) the author passes on to explore "the human side, the organ of Religion in Man." Here he takes *Human Personality* as his guide, "a book," he says, "likely to fill, I believe, a place analogous to that of *The Origin of Species* in human thought. . . ." An outline of the steps which led up to the formation of The Society for Psychical Research (of which the author has long been a member) is followed by an appreciative description of its method. The main argument of both chapters proceeds on lines familiar to readers of Frederic Myers' work, and need not be recapitulated here.

Chapter VIII. is a lecture on Plotinus. Many students of psychical research will be grateful for this valuable summary of the teaching of a philosopher who exercised so considerable an influence over the mind of Frederic Myers. It is questionable, however, whether so much space should have been devoted to

the stories which Porphyry tells us to emphasize the superior psychical powers of his master. The reader, despite warnings to adopt a critical attitude, is left with the impression that there *may* have been mysterious forces at work. But with the exception of the story of the telepathic impression which Plotinus received of Porphyry's intention to commit suicide, verified at the time, and told us "first hand" by Porphyry himself, none of them is worth relating, except to illustrate contemporary beliefs, or Plotinus' attitude towards them. The story of the evocation of Plotinus' familiar spirit by the Egyptian priest is open to the gravest suspicion. The conduct of the priest is consistent with his having used two methods of deception well known to fraudulent mediums in all ages. First, the place for the "séance" was "forced" on Plotinus and his friends, on the ground that the temple of Isis was the only pure place that could be found in Rome. Secondly, just after the apparition had appeared, and before anyone could question it, the priest's "friend" caused a diversion by "strangling the birds," and no doubt misdirected the attention of the onlookers for a precious moment or two while the "apparition" disappeared.

The remaining eight chapters are mainly concerned with the history, thought and practice of the Society of Friends. The student of psychical research will be interested in the chapter on the subliminal self of George Fox, but he may find difficulty in accepting several of the interpretations placed upon George Fox's "premonitory" visions. Fox, like many other religious geniuses, often had visions of terrifying or catastrophic events, and it is fatally easy to find such visions "verified" in the light of after events, of which they were not genuine premonitions at all. When the visions are symbolic, the risk of misinterpretation is greatly increased. Both the nature and symbolism of such visions are probably due to psychological causes, and the hypothesis of prevision should only be invoked when all others have failed. On the pitfalls attending those who handle "prophetic" material, the reader should consult Father Thurston's little work, *The War and the Prophets* (Burns and Oates, 1915).

G. W. L.

SHORT NOTICES.

JOHN C. LEONARD, *The Higher Spiritualism*. 8vo, pp. 466. New York: F. H. Hitchcock, 1927. Price \$4.50.

Books surveying the history and alleged phenomena of spiritualism multiply apace, each adding very little to the one before. The present volume is typical of this kind of publication. It contains few downright mis-statements, being characterised rather by a general looseness of terminology and of interpretation.

Difficulties experienced by Spirit Controls. 8vo, pp. 19. [London, 1927.] Not for sale.

This pamphlet consists of automatic writing from the hand of Miss Jessie C. Niven, who supposes it to be a message from a "former control," in which he outlines the methods by which those seeking to get into communication with spirits can facilitate the process. The same lady has previously published similar volumes of scripts.

C. E. M. JOAD, *The Mind and its Workings*. 16mo, pp. 80. London: Ernest Benn, Ltd., 1927. Price 6d. net.

Mr. Joad has added to *Benn's Sixpenny Library* another of his admirable essays in the popularisation of psychology and philosophy. He runs rapidly through the various theories according to which the mind is either an aspect of the body or distinct from it, then discusses the mind as an activity, and concludes with the theory of the unconscious. A brief, and not altogether happily chosen, bibliography is added.

C. JUDSON HERRICK, *Fatalism or Freedom: a Biologist's Answer*. 8vo, pp. 106. London: Kegan, Paul, Trench, Trubner and Co., Ltd., 1927. Price 2s. 6d. net.

This very sensible little contribution, by a member of the University of Chicago, to a very big problem, comes to the conclusion that real freedom is freedom by adaptation, that is, natural freedom.

DOM CUTHBERT BUTLER, *Western Mysticism*. 8vo, pp. xxxii. 352. Second edition. London: Constable and Co., Ltd., 1927. Price 12s. net.

Dom Cuthbert Butler's book has acquired a considerable reputation as one of the best defences of the Roman Catholic approach

to the problems of mysticism. In the present second and considerably enlarged edition he further consolidates his position by a discussion of criticisms of his first edition and of recent continental works on the same lines.

W. Y. EVANS-WENTZ, *The Tibetan Book of the Dead, or The After-Death Experiences on the "Bardo" Plane*. 8vo, pp. xlv. 248, 11 plates. London: Oxford University Press, 1927. Price 16s. net.

Some day psychical research will have to take into account, when studying the evidence for survival, the beliefs held in this connexion by the several religions and peoples. It will have to be ascertained whether below these beliefs there is any substratum of evidential matter. When this day comes, such works as the present, with its careful and detailed account of one phase of the problem, will be found very useful.

TH. B.

H. A. DALLAS, *Leaves from a Psychic Note Book*, with a Prefatory Note by SIR OLIVER LODGE. Pp. 154. London: Rider and Co. Price 5s. net.

Miss Dallas needs no introduction to members of this Society, to many of whom her earlier books will be known. The book here noticed is mainly concerned with "the relation between religious belief and the facts studied in psychical research," and we may join with Sir Oliver Lodge in commending it "to the attention of readers and inquirers who wish for sane and helpful guidance in thinking over these somewhat difficult and controversial matters."

H. DE G. S.

A review of the interesting "Case for Survival," which Miss Nea Walker has recently compiled under the title of *The Bridge* (Cassell and Co., Price 21s.) has been written by Mrs. Henry Sidgwick and will be published in *Proceedings* early next year. The object of this note is only to bring the book to the immediate notice of our members.

NOTES ON PERIODICALS.

Zeitschrift für Parapsychologie, September, 1927. Four authors contribute in this number papers or letters on the "Methodological Problem of Occultism": Dr. von Schrenck-Notzing, Professor Driesch, Professor August Messer and Professor Daniel Walter.

In Dr. von Schrenck-Notzing's paper there are many shrewd remarks but few new data. An electrical apparatus for controlling the medium's feet and hands is again described (cf. *Z. für Parapsych.* for September, 1926), and it is very satisfactory to read that it was successfully used at séances with Willy Schneider from May, 1926, to February, 1927. It really seems that in this Schneider case we are nearer a decisive proof of the reality of Physical Phenomena than we have ever been before.

The other three writers are chiefly concerned with certain statements made by Dr. Baerwald, the learned Editor of *Zeitschrift für kritischen Okkultismus*, in particular with the statements that "negative observations¹ [in an experiment] are decisive in everything, positive ones in nothing" and "one negative observation . . . naturally destroys all positive ones." Professor Walter quotes a saying of Du Prel's, who takes a standpoint diametrically opposed to that of Dr. Baerwald, and—with perhaps some reservations—it is difficult in this matter not to agree with Du Prel (and Professor Driesch, whose concise and brilliant letter to Dr. v. Schrenck-Notzing is printed in the same issue).

Heinrich Freiherr Droste zu Hülshoff prints a note on the supernormal powers alleged to have been possessed by Annette Droste, a German poetess (born 1797). We are promised some further details as to the most extraordinary of them: *wasser-treten* = walking on the water!

A translation of Mr. Harry Price's account (*Journal of the American S.P.R.*, January, 1927) on experiments with Eleonora Zugun is printed. Dr. Tischner makes some critical remarks on Professor Cazzamalli's latest report on his "rays"; whilst Herr R. Lambert vigorously criticises Mr. H. D. Bradley's methods of investigation as displayed in "The Wisdom of the Gods," though admitting the evidential character of some of the "spirit" messages recorded in the work in question.

¹ By "negative observations" are meant observations showing that the phenomena observed have a normal cause.

Dr. G. Zeller has a short article on the late Baron Hellenbach (born on September the 3rd, 1827; died in October, 1887).

I note a few lines signed Max Seiling, in which Mr. Hecward Carrington is held up to ridicule for "the most absurd way" in which he attempted to prove some years ago (in the *Proceedings of the American S.P.R.*) the inconclusive character of the account of a sitting at Helsingfors at which Mrs. D'Esperance's legs dematerialised (1893). I may mention that M. Aksakoff himself, who investigated this incident, has admitted that "from the standpoint of impartial criticism" the phenomenon in question "cannot be regarded as positively established" (*Materialy . . . o materialisatsii*, St. Petersburg, 1899, p. 235). Herr Seiling also mentions a case when a medium's left arm dematerialised completely in the presence of Professor Haraldur Nielsson.

Zeitschrift für Parapsychologie, October, 1927. We have first a series of articles on Professor Hans Driesch, whose sixtieth birthday was celebrated on 28th October: a short notice by Dr. Süner, a paper by Dr. G. Zeller on "The importance of Parapsychology for Driesch's Metaphysics," a dialogue by Herr O. Heinichen on "The Connection between Driesch's Philosophy and Parapsychology." We then have the text of a brilliant address on "Parapsychology and Philosophy," delivered by Professor Driesch at a "Symposion" held in November and December, 1926, in Worcester, Mass.

An article is then reproduced from the *Deutsche Allgemeine Zeitung* of 7th August, 1927, in which a certain Herr Walter Boehmer narrates some personal experiences of his in the Calahari desert (South Africa) with a native wizard named Alcuib. These experiences are interesting, but to consider them as evidentially conclusive from the point of view of the reality of witchcraft would be as unscientific as to reject the possibility of something resembling witchcraft *en bloc* and *a priori*.

Dr. Renz of San Francisco then briefly narrates some "occult" experiences of his, among them a case of automatic writing which suggests unconscious thought transference coupled with the writing of a few words in French, which language, it is alleged, was completely unknown to the automatist.

Mr. Harry Price's paper on "The Phenomena of Rudi Schneider" (at Braunau) is reproduced from the *Journal of the American S.P.R.* In judging this account it should be borne in mind that

a recent series of sittings with this medium at Stuttgart in the presence of an eminent representative of Psychical Research outside Europe proved unsatisfactory, and that there was an incident suggesting collusion (from information communicated to me verbally by one of the observers)—not to mention the Vinton account in *Psyche* (April 1927).

From a series of short notices I select a reprint by Dr. Kläsi of Küssnacht (Zurich) of a brief account of a poltergeist case at Gurun Lawas, near Padang, Sumatra, which account originally appeared in the *Sumatrabode* of 5th November, 1926. For some reason or other the Dutch East Indies seem to have peculiar attraction for the agencies—whatever they are—which are behind these “phenomena.”

Professor D. Walter of Graz devotes two or three pages to a somewhat doubtful professional *clairvoyante* “Dagma” (who was also the subject of a paper at the Paris Congress); and Dr. Seeling, Berlin, briefly refers to the acquittal of a certain Frau Direktor Günther-Geffers, prosecuted for fraudulent clairvoyance.

Zeitschrift für Psychische Forschung, September and October, 1927. Prof. Christoph Schröder of Lichterfelde has a paper on the “dermatic” phenomena of Frau Rudloff; and another on the Moll-Rudloff (Vollhardt) trial. He is again most affirmative as to the genuineness and as to the external—to the medium—(*exogen*) character of the phenomena, and the “negativists” are again handled by him with his usual *sans façon*. A series of four cinematographic reproductions of an “ectoplasm” said to have developed on or out of the medium’s right wrist is given: whatever the *real* conditions, these reproductions certainly do not bring us one inch nearer to the question of authenticity. I am afraid to the layman they are likely to suggest a mere—handkerchief.

Prof. Dr. R. A. Hoffmann of Vienna describes some spiritistic sittings in Carinthia (not attended by himself) in 1913 and 1914; and Prof. D. Walter of Graz narrates in terms of the greatest enthusiasm a case of “direct” violin playing (under the table) in the presence of the medium Frau Silbert and her daughter.

Dr. Emil Mattiesen continues his discussion of trance phenomena from the spiritistic standpoint.

Revue Métapsychique, September-October, 1927. A short notice is published on the third International Congress for Psychical

Research (26th September-2nd October), and part of a speech pronounced by M. Jean Meyer, the founder of the Institute at 89, Avenue Niel, at the banquet at the end of the Congress is given verbatim. Dr. Osty's paper read at the same Congress, on "Precognition of the individual human future," is then printed.

M. de Vesme concludes his long study on "the part played by metapsychical phenomena in the origin of religious beliefs."

In the *Chronique*, of which the author is now M. Maurice Maire in the place of M. Pascal Forthuny, my attention has been arrested by a short note entitled "Home and Count Joseph Primoli." It is said in this note that a M. Jules-Bois, who seems to be a well-known personality, relates "in one of his articles" (chapter and verse not given) how he once asked Count Primoli, a friend of the Empress Eugénie, to enquire from her about the medium Home; whereupon the Empress confirmed to him that Napoleon III. had verily caught this medium in the act of simulating in the dark ("*dans l'ombre*") a supernormal contact through his "ape-like" foot "gloved in india-rubber." M. Maire reproduces *à ce propos* a statement by du Potet, the well-known magnetiser, which is somewhat euphemistically couched, but leaves no doubt as to his suspicions. "*Le doute est entré dans mon âme*" (chapter and verse again not given). It is not so much, I think, the fact itself of this "Imperial" exposure which is so unfortunate for D. D. Home's reputation as the circumstance that the action of *feet* is so often suggested by accounts of his later phenomena.

An article on "Religion and Metapsychics" is reproduced from the *Intransigeant* which is interesting because due to the pen of a Roman Catholic personality, Père Mainage, Professor of the Paris *Institut Catholique*. The article is quite sympathetic to Psychical Research: another proof of the extreme elasticity of religious opinion when faced with very numerous and delicate problems.

M. R. Warcollier has a long and interesting paper on experiments in telepathy at great distances conducted by his group in 1925-1926. The article is profusely illustrated, and some of the coincidences obtained are undoubtedly striking, although sometimes it seems to me that M. Warcollier finds a "transference of an idea or part of an idea" where a sceptic will see nothing of the kind.

P. P. S.

JOURNAL

OF THE

Society for Psychical Research

CASE.

L. 1282. A NAME GIVEN IN AUTOMATIC WRITING.

WE have received the following account of a personal experience from Miss Nea Walker, a Member of this Society and Secretary to Sir Oliver Lodge. The incident occurred in the following circumstances: in the spring and early summer of last year Dr. Howard Warner, a medical practitioner, had some sittings with Mrs. Warren Elliott, the appointments having been made for him anonymously by Miss Walker. Miss Walker has for some time been in the habit of making appointments for sitters in this way, and it is important to note that she had never met Dr. Warner and the whole of the correspondence which had passed between them up to the time of the incident here recorded has been shown to the Editor, Mrs. Salter. Statements on this point from Miss Walker and from Mrs. Salter are printed below.

On October 8th, 1927, Dr. Warner sent to Miss Walker some notebooks containing the record of his sittings with Mrs. Warren Elliott, saying he should value any comments she might make on them. On October 14th, Miss Walker replied at some length; the main part of her letter consists in a discussion of Dr. Warner's records, the only part of it which concerns us here is the postscript:

P.S. Has a word or a name, LEVEY, anything to do with you? I don't suppose so, but while I was reading your notes, I noticed that someone from "over there" was apparently near, and I picked up a pencil expecting the name of one of the Group, if anything. It simply wrote what looks like the above word.

I thought nothing of it, thinking it a muddle and just my mind working. Then, as I read on, I came to the fact that one of your wife's initials was L. [Dr. Warner's wife was the purporting communicator at his sittings.] So I feel I had better tell you, though it does not seem to me at all likely to connect, and to be much more likely to be something out of my mind which did not develop. I wasn't paying much attention and was going on reading, and I have not a strong faculty, it is only in fits and starts that I ever get anything evidential. A sort of comfort from a sense of "their" presence without being able to distinguish any individual, is what I get.

To this letter Dr. Warner replied as follows on October 15th, 1927:

... Your postscript in which you very evidently placed no faith has knocked me "all of a heap" and only goes to show how they *are* trying by every means to re-assure us. My dear wife had two only *very* special friends in girlhood both of whom she kept up with after marriage though at a distance. *One was named Levey* (as you say and not a common name).¹ She married an Austrian Count and went to live in Silesia before the war and of course during the war correspondence was impossible. We often spoke of her and wondered if she was still alive, as I believe the "Russian steamroller" was pretty active there early in the war. My wife would know that I should recognize the name I am sure, and as it came while you were reading her messages surely it was another attempt to communicate...

HOWARD WARNER.

On October 28th, Miss Walker wrote to Dr. Warner saying that Mrs. Henry Sidgwick, to whom she had mentioned the incident, thought it worth recording in the *S.P.R. Journal*. She asked Dr. Warner whether he would have any objection to this and also whether he could say what had become of his wife's friend, or alternatively would state that he had no information on this point. In reply to this letter Dr. Warner wrote as follows:

¹It is worth noting that the name Levey (so spelt) occurs only 21 times in the London Telephone Directory, as compared with 424 occurrences of "Levy," and about 2400 occurrences of "Smith."

29th October.

... Re the "Levey" episode by all means use it and with-hold *nothing*, I often think it is such a pity that what evidence we do receive should be mutilated, as it often is, because people will not have the courage of their convictions. As far as I can tell you the name "Levey" has not been in my thoughts for 6 or 7 years, it is 20 years since I saw her, but my wife used to speak about her and wonder how she was getting on (before my wife passed on in 1920). "Levey" was the maiden name of her friend and before marriage she and my wife were very dear friends and I used to hear a lot about her. I know nothing about her now and cannot find out anything...

If you think the "cricket shoe episode" in notes of my sitting with Mrs. Warren Elliott is worth publishing, I will gladly write it up. It is difficult to see how this could be explained by telepathy from the living and you have seen the bill from the school bootmaker verifying the supply of the shoes...

HOWARD WARNER.

In sending to the Society her record of the "Levey" incident Miss Walker wrote to the Secretary, Miss Newton, as follows:

November 17, 1927.

"Levey" Episode.

The enclosed correspondence with Dr. Warner, of Fakenham, Norfolk, will explain to you why I head my letter thus...

The only comment I think you would ask from me is in connexion with the little bit of script (one word) I got and which began the tale. What makes me, of late years at any rate, pick up a pencil thinking "someone" may be wishing to send a message, is always a feeling of having been touched. The "touch"—I don't know what else to call it—mostly occurs on my right cheek, about the cheekbone. It is cold, slightly prickly (this not always), and there is a feeling of suction. I do not know if you have ever noticed boys playing with little hollow india-rubber things tied to a string, which seem to stick to the pavement? I haven't seen them for years, and don't know what they are called; but when I feel this touch it reminds me of those toys,—I can only suppose because there is a feeling of suction and hollowness, and a sort of rubberlike coldness. If I feel the touch on my head instead

of on my cheek, it feels like rubber fingers filled with something, the suction is gone. And sometimes it is only a kind of tickling sensation across the top of the head. If the room is quiet, there is sometimes a kind of buzzing noise; or, at other times, something which sounds like a very distant telephone conversation in a rather high key, no words distinguishable. One, or a combination, of these sounds and feelings is what starts me thinking "someone" has come. And it was that suction-touch which led to my taking up a pencil on the day when, you will see, I got the name Levey while reading notes of sittings which Dr. Warner had had with Mrs. Warren Elliott...

NEA WALKER.

With the other documents relating to the case Miss Walker sent to the Society the original script. It is headed in Miss Walker's writing as follows:

While reading Dr. Warner's notes, 14th Oct., 1927, felt some one and got this, *before* I reached fact that L was an initial.

This note was added by Miss Walker when she discovered in the course of reading Dr. Warner's record of the sittings that L was an initial of his wife's. The original script consists of the single word "levey," faintly but clearly written.

In reply to an enquiry from Mrs. Salter as to what evidence there was that Miss Walker could not have derived a knowledge of there being some connexion between Dr. Warner and the name Levey from any normal source, Miss Walker wrote as follows:

Dec. 8th, 1927.

You ask whether I can show that I could not have known normally of a connexion between Dr. Warner and the name Levey which came in my script.

I think I can do that quite satisfactorily.

I have never met Dr. Warner, so that it could not have slipped out in conversation.

I have all his letters to me, and copies of mine to him. He first wrote to Sir Oliver Lodge for help, on hearing the paper which was read at the S.P.R. on the White Case. The letter (date, 11. November, 1925), came on to me in the usual course of events. I replied, and a few letters passed between us then; and since then, at intervals of several months, we have corres-

ponded. But Dr. Warner only wrote when he had questions to ask on mediumship, its development, etc., or when, this spring and summer, he wished me to make anonymous appointments for him.

I will enclose the whole correspondence, so that you may see that my answer is fair.

I ought perhaps also to say that there was nothing in the records or annotations of the sittings (which I saw, for the first and only time, in October, 1927), giving any connexion with the name Levey. In fact the word was written before I saw that "L" was an initial belonging to Dr. Warner's communicator.

NEA WALKER.

In corroboration of Miss Walker's statement Mrs. Salter writes thus :

December, 11, 1927.

I have read the whole of the correspondence between Miss Walker and Dr. Warner referred to in her letter of Dec. 8th, 1927. It covers a period from November 11th, 1925, when Dr. Warner first wrote to Sir Oliver Lodge, saying he would like to have a sitting with a medium, to October 6th, 1927.

I have found nothing in this correspondence which might have suggested to Miss Walker that the name Levey had any connexion with or interest for Dr. Warner.

H. DE G. SALTER.

Concerning the "cricket-shoe" episode referred to above, Dr. Warner wrote to Mrs. Salter as follows :

2nd. December, 1927.

Miss Nea Walker has sent me on your letter and I am very glad you think our two little bits of "proof" are worth publication . . .

I have full notes of my three sittings with Mrs. Warren Elliott, they were very good but of course the vast bulk of true statements are capable of the telepathy explanation, the case I am relating is not.

HOWARD WARNER.

With this letter Dr. Warner enclosed the following statement :

2nd December, 1927.

My wife passed over in 1920 and the following episode occurred at the second of these sittings I had this year with Mrs. Warren

Elliott. The sitting was on June 2, at Mrs. Elliott's house, at 3.30 p.m. and only Mrs. Elliott and myself were present. I took notes of what "Topsy" [Mrs. Warren Elliott's "control"] said. These sittings were kindly arranged for me by Miss Nea Walker and the medium had no knowledge of me whatever beyond the fact that I was due for a sitting on June 2, at 3.30; even now she does not even know my name.

After many statements which though perfectly true, were capable of explanation on the hypothesis of telepathy from myself to the medium, "Topsy" said:

You are daddy to this lady's children . . . The boy is a real man, she (my wife) says. He very excited about some sport or game. You bought him something new for sport. Excited. Is it boots? Heavy boots. White boots. Not white now, black now, she says (with a laugh).

I have two children, a son and a daughter, and my son aged 13 had returned to boarding school at the beginning of May, I had certainly not bought him any white boots, to do with games, before his return to school and I did not know of any having been bought for him subsequently.

The first information I had to show that the statement was viridical was on July 26 when I received a bill (which I enclose) from the school boot maker showing that on May 6th the school authorities had ordered him a pair of cricket shoes, nailed. My son had not mentioned this in any letter and I had not seen him since his return to school. The shoes certainly were rather black than white by the time he returned home for the holidays.

The bill enclosed was for a pair of cricket shoes for "Master Warner" and is dated, May 6, 1927.

CORRESPONDENCE.

I. "THE MASTER BUILDER."

To the Editor of THE JOURNAL OF THE S.P.R.

October 15, 1927.

DEAR MADAM,—Mr. Piddington's notable article on the Master Builder cross-correspondence suggests a few comments, which, though belated, may I think help a little to elucidate the problem.

(1) Is not the fall of Oedipus referred to, as well as that of the Sphinx? Mr. Piddington remarks (p. 499) "Oedipus was presumptuous neither towards man nor God." But Sophocles clearly intended him to be an example of ὕβρις. Cp. the comment of the Chorus (*O.T.* 873 ff.):—ὕβρις φυτεύει τύραννον· ὕβρις... ἀκρότατα *γείσ' ἀναβᾶσ' *ἀποτομοτάταν ὄρουσεν εἰς ἀνάγκαν. ("Insolence breeds the tyrant; Insolence... when it hath sealed the topmost ramparts, is hurled to a dire doom!" Jebb.) "The tone of Oedipus towards Creon (esp. 618-672)," observes Jebb, "suggests the strain of warning rebuke." Even more, perhaps, his outrageous treatment of Apollo's prophet Teiresias. If this was not exactly to "usurp the place of God", it was to defy God, and the doom of the insolent man, hurled down at the moment of apparent triumph is closely parallel with those of Satan and Solness. The idea of destiny seems to be prominent in all three stories. Cp. Mrs. King's scripts, 460 (E) and 509.

(2) May not "book four" in E refer to *Paradise Regained*, iv., which contains the narrative of the temptation on the pinnaele of the temple, and the allusion to Oedipus?

(3) "Epithalamium" (C and G). Is it too fanciful to regard the "mighty song" which Hilda heard in the final scene as not merely Solness' defiant declaration, but a kind of epithalamium celebrating the achievement of his spiritual union with her, whom he intended to embrace on his descent? "Greeting" (in G), refers plainly, I think, to the gesture of greeting which Hilda sees Solness make from the tower, and the greeting which she gives in return.

(4) A "cornerstone" is no doubt generally a foundation-stone (p. 494), but sometimes, I think, the apex of a building, e.g. in Psalm cxviii, 22: "the head stone of the corner" (a passage quoted five times in the *N.T.*). Cp. Zech. iv, 7: "he shall bring forth the headstone thereof with shoutings," also Job, xxxviii, 6f. Cf.: "Who laid the corner stone thereof [of the earth], when the morning stars sang together, and all the sons of God shouted for joy?"

Yours faithfully,

A. B. GOUGH.

Mr. Piddington writes in reply:

I should like to thank Dr. Gough for his remarks on my paper, which I have read with real interest even when I dissent from them.

In view of the reference Dr. Gough gives to Soph., *Oed. Tyr.*, 873, I admit that my statement that Oedipus was presumptuous neither towards man nor God needs toning down.

There is nothing, however, to show that the scripts under discussion allude to this particular passage in the *Oedipus Tyrannus*: on the contrary, Mrs. Salter's script explicitly, and Mrs. King's script implicitly, refer to the guessing of the Sphinx's riddle by Oedipus. Hence I cannot agree that the scripts intend to give Oedipus as an example of "the doom of the insolent man, hurled down at the moment of apparent triumph," like Satan and Solness. And Dr. Gough's suggestion to this effect seems to me to be open to two other objections. In the first place, it would represent Oedipus as himself falling and in the same breath as the causer of another's (the Sphinx's) fall. And in the second place, it would equate a purely *metaphorical* "fall" (*i.e.* the fall of Oedipus) with the falls of Mulciber, Satan, and Master Builder Solness, which are all depicted as *real* falls.

I think it quite likely that "book four" in Mrs. King's script is meant for Book IV. of *Paradise Regained*.

I also think Dr. Gough's suggestion about "Epithalamium" not at all unlikely; and I had thought of saying something on much the same lines. But I deliberately refrained from doing so, because experience has taught me that it is unwise to press interpretation beyond a certain point, critics being only too ready to pounce upon interpretations put forward tentatively, and to pull them to pieces as though they had been advanced in a positive manner and as essential to the case.

As regards the possibility of "cornerstone" being used with reference, not to the foundation, but to the completion of a building, I may say that before commenting on the "cornerstone" references in Mrs. King's and Mrs. Salter's scripts, I looked up the Biblical passages where the word occurs, and, though aware that some commentators give it the meaning that Dr. Gough suggests it should bear in the scripts, decided to stick to the usual sense of the word. I did so partly because it *is* the usual sense, and partly because in one of Mrs. King's scripts (not quoted in my paper) "cornerstones" is very clearly used in its usual sense, as follows:

"We must lay the foundations very sure—no high reaching

temples yet, but long and patient setting of the cornerstones—the fabric must stand secure.”

With “setting of the cornerstones” here compare “The cornerstone of the building is set” in King, 737 (the script quoted in my paper).

I take this opportunity to touch on another point connected with the “Master Builder” cross-correspondence.

In my comments on “Verify reference to Oedipus in Ovid” in one of Mrs. King’s scripts, I said that the only personal reference to Oedipus in Ovid that I could trace was one in *Met.* VII., 759-761, where an allusion is made to his guessing of the Sphinx’s riddle and to the consequent fall of the Sphinx. I was very careful to abstain from claiming that this is the one and only reference to Oedipus in Ovid, though “prepared to assert” that “if there are other references, they must be exceedingly rare.” I am indebted to Mr. W. W. Grundy, Professor of Latin in Cardiff University, for drawing my attention to a personal reference to Oedipus in ll. 259-260 of the *Ibis*. The *Ibis* is generally attributed to Ovid, and I should say—though my opinion on such a point is of little value—is rightly so attributed. The reference is as follows:

*Nec plus aspicias, quam quem sua filia rexit,
Expertus scelus est cuius uterque parens.*

The author is raining down curses on some one who has slandered him, and prays that the slanderer may become as “blind as the man whom his daughter led [*i.e.* Oedipus, who when blind was led about by his daughter Antigone], and whose sin both his parents [*i.e.* Laius and Joeasta] experienced to their cost.”

J. G. PIDDINGTON.

II. “CASE OF THE WILL OF JAMES CHAFFIN.”

To the Editor of THE JOURNAL OF THE S.P.R.

15th November, 1927.

DEAR MADAM,—The very interesting Will Case which you print in the new Part of *Proceedings* adds another to the rare cases in which information is given, apparently by a dead person, concerning a fact which was known to the dead person and was unknown, so far as could be ascertained, to anyone living. I

do not know if you would think it of any interest, for the sake of new members, to print in the *Journal* a list of such cases investigated and recorded by the Society, but in case you should, I append the references to seven of them, of which I happen to have made notes. You refer to one of them, in recording the Will Case, but give only the *Human Personality* reference.

1. The dollar bills case. *Proc.* Vol. VIII. (Pt. XXII), p. 200, *seq.*
2. The half brick case. *Proc.* Vol. VIII. (Pt. XXII), p. 248, *seq.*
3. The receipt for pomatum case. *Proc.* Vol. XVII. (Pt. XLIV), pp. 181-2.
4. The dark note-book case. *Proc.* Vol. XXXI. (Pt. LXXXI), p. 253, *seq.*
5. The buried medal case. *Proc.* Vol. XXXV. (Pt. XCIV), p. 511, *seq.*
6. The counterfoil case. *Proc.* Vol. XXXVI, (Pt. 99), pp. 303-5.
7. The second Will case. *Proc.* Vol. XXXVI. (Pt. 103), p. 517, *seq.*

In every instance, except 3 and 5, one can see a strong reason why the purporting communicator *might* have wished to communicate the fact.

Yours faithfully,

HUBERT WALES.

REVIEWS.

- I. JOHN LIVINGSTON LOWES, *The Road to Xanadu: a Study in the Ways of the Imagination*. 8vo, pp. xviii. 639, 16 ill. London [1927]. Price 3ls. 6d. net.

It is one of the most urgent duties of psychical research to ascertain to what extent, if any, the subconsciousness possesses means of acquiring knowledge otherwise than by absorption, as it were, from the consciousness. For instance, how far, if at all, can we attribute the remarkable philological knowledge implied in the compositions of "Patience Worth" to the operations

of Mrs. Curran's subconsciousness, as distinct from her consciousness? ¹

A definitive answer to this question is, I think, to be found in the book under present review. For Coleridge's *Kubla Khan* is perhaps more frequently cited than any other human performance as an example of the creative powers of the subconsciousness.¹ Now, Dr. Lowes shows conclusively that every one of those elements in *Kubla Khan* which are so often described as "typical of the subconsciousness," is, in fact, traceable to Coleridge's previous reading. Dr. Lowes has written a long book, but it is not a word too long for his task: his object and, it is impossible to doubt, his achievement, cannot be summarised in any detail. The merest outline of his method (he applies it to *The Ancient Mariner* as well) must of necessity suffice.

As is well known, Coleridge's own account of the composition of *Kubla Khan* is that he fell asleep while reading the following words in *Purchas's Pilgrimage*: "Here the Khan Kubla commanded a palace to be built, and a stately garden thereunto. And thus ten miles of fertile grounds were inclosed with a wall." He slept for three hours, woke with the conviction that he had in his sleep composed two to three hundred lines, set pen to paper, and had written the fragment of fifty odd lines known to us, when he was interrupted by the now legendary "person on business from Porlock." Now, the quoted passage from the *Pilgrimage* (even in its correct form) accounts for only the barest bones of the poem. But Dr. Lowes has made an exhaustive study of the books known to have been read by Coleridge. And reasoning from these, he shows how the words in the *Pilgrimage* called up in Coleridge's mind (unconsciously, of course) a similar passage in *Purchas's Pilgrimes*. This new passage is found to supply the origins of further elements in the poem, and in turn leads to a third passage, which is equally useful. Then, contemporary entries in Coleridge's note-book opens up (at any rate, to Dr. Lowes's omniscience) further vistas of the same kind. The conclusion of it all has already been stated: almost every unusual or "dream-like" idea or expression in the poem is shown to be derived from some passage or other proved (in most cases, rendered probable in the others), to have been read by Coleridge.

¹Cp. Dr. Schiller's review of Dr. Prince's *The Case of Patience Worth* in *Proc. S.P.R.* (November 1927), xxxvi. 575.

It must not be supposed, however, that Dr. Lowes imagines himself to have "explained" the strange beauty of *Kubla Khan*. Far from this, his strongest feeling on completing his infinitely laborious task, is one of wonder at the nature of the genius that selected a score of casual sentences and transmuted them into a single expression of almost unalloyed beauty. But it must be granted that Dr. Lowes has destroyed the claims of the sub-consciousness to the possession of acquisitive powers distinct from those of the consciousness, and that he has pushed the problem of genius one step further back into mystery. He is to be congratulated on having carried out a most difficult and delicate undertaking with the surest taste and with an unflinching appreciation of true values.

THEODORE BESTERMAN.

II. *How to go to a Medium*. By E. J. DINGWALL, M.A., with a foreword by MAURICE B. WRIGHT, M.D., London, 1927. Kegan Paul, Trench, Trubner & Co. Pp. 98, 3s. 6d.

In his foreword Dr. Wright says "This short book should be widely read by all who are interested in the subjects of Psychical Research and . . . who are thinking of taking up the study of mediumistic phenomena." I agree, but, whether after its perusal an appreciable percentage of those "who are interested" will continue to "think of taking up the study" seems to me extremely doubtful. In a useful little Introduction, Mr. Dingwall sets out in simple language the elements of the phenomena of automatism by way of habituating beginners to the idea that because, say, a planchette writes without the conscious guidance of the operator, it does not follow that the performance is supernatural or even supernormal. He then goes on to discuss the frame of mind in which a medium should be approached and gives very sound advice upon the method of recording the results. In the body of the book he reviews the various forms of mental and physical phenomena, and provides as it were, a Manual of Deportment for the young (or green) Researcher. Thus, if a clairvoyant medium should say "I see a gentleman standing by you and hear the name John, I think it is your father," "do not," says Mr. Dingwall, "as many sitters do, say 'No, it is my grandfather,' . . . but something like this, 'Yes, go on, I should like to hear some more about the gentleman,'" a polite formula

which must evidently be as gratifying to "John" as to the medium.

Mr. Dingwall's experience has evidently led him to make a very broad distinction between mental and physical mediums. Of the former he writes "It is a mistake, in England at any rate, to suppose that all mental mediums attempt to gain knowledge surreptitiously about their clients. It is well-known that certain of the best mediums discourage gossip even on the part of their own sitters as calculated to spoil their results. Whatever may be the source of the correct information which is given through them, it is certainly not, in many cases, derived from enquiries made by the mediums or on their behalf." When, however, he turns to physical mediums, the tale is very different. He describes the various forms taken by their phenomena, giving excellent advice about how they should be investigated and what conclusions may safely be drawn from them. And interspersed one finds this dismal litany. Of raps at sittings for table-turning: "I have never heard what I consider to be a genuine rap at a sitting of this kind." Of lights: "I have never yet seen what I consider to be genuine lights." Of telekinetic movements of objects: "At the present moment I am unable to indicate a single medium with whom these occurrences can be observed under satisfactory conditions." Of materialization: "The manifestations [at public circles when phenomena are exhibited on certain evenings at so much per head] are almost certain to be fraudulent." Of slate writing: "I have no good scientific evidence that any slate-writing has ever been genuine." If, nevertheless, our young (or green) Researcher, undeterred by the prospect of the waste of time and money involved by a search for what a person of Mr. Dingwall's experience has never yet found, decides to pursue his quest, he cannot do better than to accept his guidance. "If you are in any serious difficulty," he writes, "and do not know where to obtain the information you require, the writer will do his best to reply, if a stamped envelope is enclosed." But after all, as Mr. Dingwall says, "A fraudulent medium is almost as interesting sometimes as a genuine one, especially if the investigator is acquainted with the principles of deception," so that even if one fails to find "phenomena," one can at least count on finding very considerable entertainment.

E. F.

III. *Mind and Personality*. By WILLIAM BROWN, M.D., D.Sc.
Pp. 344 + x. University of London Press. Price 12s. 6d.

The author's aim in this book has been to examine the nature of human personality from various points of view, of which the most important is that of psycho-analysis, or, as the author prefers to call it, deep analysis. He brings forward much interesting material, both experimental and theoretical, and gives a valuable summary of the results so far reached by psycho-analysis, together with the divergent lines of theory associated with the names of Freud, Adler and Jung respectively. To the readers of this journal the most interesting chapter is probably the last, entitled "Personality and Survival of Bodily Death." The author considers that "as regards the possibility of survival the evidence of Psychical Research is of scientific importance," but that "our belief in survival is but little influenced by the findings of Psychical Research."

"Alternative hypotheses are possible," but he gives no indication as to what these hypotheses are. Most impartial students of the evidence would agree that the only possible alternatives to survival lie in supposing the existence of vast and unproved faculties of telepathy or clairvoyance in successful mediums. Yet the author, so far as I can discover, does not mention the word telepathy throughout the whole book, a rather startling omission in a work which aims at dealing exhaustively with the faculties of the mind.

He goes on to say that "the arguments in favour of survival which are really impressive are on a different footing." They are, of course, independent of any evidence, and appear to be summed up in the statement that "we are likely to survive so far as we can continue a realisation of values which we are in process of realising here." The arguments in support of this statement seem to rest on the assumption that a supposition is true if its truth would cause the universe to appear to us pleasanter or more orderly.

The same supposition leads the author to the opinion that we can never hope to get scientific proof of survival because it may be better for us not to get it. If he is correct, it would seem a waste of time to seek it, but his meagre estimate of the present evidence perhaps fails to allow for the short time that critical research has gone on and the very small number of those engaged in it.

V. J. W.

NOTES ON PERIODICALS.

Journal of the American Society for Psychical Research. Oct., 1927. Mr. Harry Price concludes in this Number his discussion of Joanna Southcott's box by a report on "contemporary newspaper history" dealing especially with the accounts given of her death and of the dissection of her body, which by her own instructions took place four days after she died.

There is a short account by Mr. Alfred Eltinge of an experience he had with a friend called Mr. X. According to Mr. Eltinge's report two distinct phenomena were observed: (1) cool breezes emanating from Mr. X.'s fingers; (2) "exuding from each finger of the sensitive a stream of what resembled whitish-gray dense smoke." The room was lit at the time by a single candle. When the candle was blown out, "nothing was visible" in the dark." Mr. Eltinge states that "plans are being made for a systematic development of these phenomena." It is to be hoped that these plans include (a) the photographing of Mr. X.'s hands at a time when the smoke is seen streaming from them, and (b) the registering of the cold breezes by means of a thermometer.

M. René Sudre contributes an article on "the Psychic Faculty in the Pythia and the Ancient Sibyl."

Mr. Theron F. Pierce of New York gives a report of a sitting which he and his wife had on July 22, 1927, with the medium Mrs. Naomi Anderson, at which there was apparently an attempt at communication from a friend who had in fact died some hours before the sitting, although the sitters had not heard of her death.

Mr. George H. Breaker contributes the first instalment of a report on some sittings held in 1924 with Mrs. Mary McKenzie, a professional medium, in Texas. Communications were received which purported to come from various deceased members of Mr. Breaker's family; comment is best deferred till the report is complete.

H. DE G. S.

CARD GUESSING EXPERIMENT.

AN APPEAL FOR HELP.

THANKS are due to all those members who most kindly took part in the card guessing experiment for which an appeal was made in the *S.P.R. Journal* for June 1926 (No. 426, Vol. 23).

As the experiment continues to yield interesting and suggestive results, this further appeal is made to members who have not yet tried the experiment to ask if they would help both by doing the experiment themselves and by persuading friends to try also.

The experiment is a simple one, and the directions are as follows :—

1. Take a pack of 52 playing cards.
2. Draw one card face downwards from the pack and try and guess what the card is.
3. Record your guess under "guess card" on the scoring sheet provided. The space under "score" is for official use only.
4. Turn up the playing card and write down under "actual card" what the card actually is.
5. Return the card to the pack. (The scoring calculations are based on a full 52 card pack.)
6. Then take out another card, record it as before, etc., and do this five times in succession at one sitting. Before guessing another set of five leave an interval of at least some hours, preferably a day, before guessing again.
7. Do not let another person see the card you have taken from the pack. The possibility of telepathy must be excluded.
8. If possible please do 25 guesses (five sets of five).

All records, however unsuccessful, are useful, and all degrees of success are allowed for in the scoring.

A scoring sheet for recording guesses and a stamped addressed envelope will be sent on application to Miss Jephson, *S.P.R.*, 31 Tavistock Square, London, W.C. 1.

A considerable number of data have already been collected, but more are essential before any definite conclusions can safely be drawn.

JOURNAL

OF THE

Society for Psychical Research

NEW MEMBERS.

Albemarle, Countess of, Quidenham, Norwich.

Baker, Mrs. Harold, 124 Sloane Street, London, S.W. 1.

Ball, Mrs. Sidney, Pickett's Heath, Boars Hill, Oxford.

Innes, Lady Rose, Midwood, Newlands, nr. Capetown, S. Africa.

Meres, W. F., Duncan House, Torquay.

Parsons, Miss P. C., 95 Nether Street, North Finchley, London, N. 12.

Plant, Mrs., Dilhorne Vicarage, Stoke-on-Trent.

ELECTION OF THE PRESIDENT.

THE Council have unanimously elected as President of the Society for 1928, in succession to Professor Dr. Hans Driesch, Sir Lawrence J. Jones, Bart. Sir Lawrence Jones, who has frequently presided at meetings of the Society and is well known to many of our members, has been a member of the Society since 1888, and a Member of its Council since 1904. During all these years he has taken a keen interest in the Society's work and has furthered its interests in many ways.

Sir Lawrence Jones will deliver his Presidential Address at a Private Meeting of the Society to be held in the Council Chamber at Denison House, 296 Vauxhall Bridge Road, Westminster, London, S.W. 1, on Wednesday, March 14th, 1928, at 5.30 p.m. A further announcement will appear in the *Journal* for March.

MEETING OF THE COUNCIL.

THE 243rd Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Friday, January 20th, 1928, at

3.30 p.m., SIR OLIVER LODGE in the chair. There were also present: Mr. E. N. Bennett, Mr. W. R. Bousfield, Professor E. R. Dodds, The Hon. Everard Feilding, Mr. G. W. Lambert, Sir Lawrence Jones, Bart., Dr. T. W. Mitchell, Mr. J. G. Piddington, Mr. W. H. Salter, Mrs. W. H. Salter, Mr. Sydney C. Scott, Mrs. Henry Sidgwick, and Dr. V. J. Woolley; also, Mr. Theodore Besterman, Hon. Librarian, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read, and signed as correct.

Seven new Members were elected. Their names and addresses are given above.

The Annual Report was considered, and approved as amended.

PRIVATE MEETING.

THE 93rd Private Meeting of the Society was held in the Council Chamber at Denison House, 296 Vauxhall Bridge Road, London, S.W., on Friday, December 9th, 1927, at 8.30 p.m., MR. W. R. BOUSFIELD, K.C., in the chair. A paper on "Some Critical Aspects of the Margery Mediumship" was read by DR. L. R. G. CRANDON.

(*Editorial Note.*—The following extract from Dr. Crandon's paper gives a brief history of the "Margery" Mediumship as set out by Dr. Crandon himself. We do not propose to comment on the paper, or to allow any space in the *Journal* for discussion of it.)

The Margery mediumship dates from June, 1923. At that time, all of us were entirely ignorant even of the history of the subject. About that time, some of us read Crawford's books, and shortly after, as an experiment, and with hardly any serious purpose, we had a table built like Crawford's. Six of us sat in red light; the table began to tilt and have raps almost at once, and by elimination we quickly discovered who was to blame, and thus Margery became a medium.

The personnel of the Margery group includes a physician and his

wife, a lawyer (member of the Committee on Ethics of the Suffolk Bar), a mechanic engineer, and a surgeon.

The "Inside" group sit with fair regularity two or three times a week. In addition to this, about every two weeks we have in fifteen to twenty people from the waiting-list. If the visitors come as a group of investigators and not merely as observers, we have certain requirements which must be fulfilled. An investigating group must agree in advance to make concurrent notes of the sittings, by stenography or dictaphone, and must sign the typed notes then and there. They must declare in writing that the notes contain all the facts observed and the conditions thereof, regardless of cause. Anything alleged to have been detected in the way of normal production of phenomena must be in the notes, or shall be deemed non-existent.

The phenomena of this medium occur at home or abroad, and in strange houses. The medium's husband has been intentionally or unexpectedly absent scores of times, and for official sittings he is never in control of the medium. Margery has sat in a closed searched room several times with one observer, if well known to be honest.

The controlling intelligence of this mediumship declares himself to be Walter, the medium's brother, who passed from this life about fifteen years ago. For present purposes, however, when the word "Walter" is applied to the controlling intelligence, let it be understood that the name is used for brevity and explicitness, and does not necessarily imply commitment to the disincarnate nature of the control.

Although this mediumship is typical of the best in history, it is nevertheless unique in several respects. Some of these aspects are the rigidity of the control methods, the great variety of the phenomena, the ingenious and willing co-operation of Walter, and the tolerance to photography by flashlight.

Rigidity of Control. The medium is willing to submit to any control, mechanical, or electrical, or luminous, provided it does not actually cause pain. Manual control depends on the honesty of the sitters next the medium, and can have little scientific value in the dark. The acme of rigidity has been reached, we believe, in our plate-glass cabinet devised by Dr. Richardson. It is made up of six plate-glass doors, its dimensions being 3 feet wide, 7 feet high, and 6 feet deep. The psychic's ankles are fastened

to eye-bolts in the floor by picture-wire, her hands are thrust out through side-ports and fastened with wire to eye-bolts. The hands cannot be drawn into the cabinet when thus fastened. The head is prevented from forward motion by a leather collar padlocked on the neck and drawn back horizontally by a stout cord to an eye-bolt in the back of the cabinet. This method of control in no wise interferes with the phenomena.

Kinds of Phenomena. There are many categories, with varieties under each.

(a) *Cool Breezes.* Cool breezes come out of the cabinet with great intensity, especially if the phenomena are about to be extra good. A self-registering maximum and minimum thermometer placed in the cabinet has repeatedly shown a drop of 28 degrees: the room being 70 degrees, the thermometer shows a minimum of 42 degrees.

(b) *Lifting of Objects, or Telekinesis,* is shown in many variations, from lifting of a luminous paper ring, up to levitation of the table with a 175 lb. man on it. A bell in a box, which can only be made to ring by pressing down on a wooden flap on top, is rung intermittently in good red light as one of the sitters walks about the room with the box in his hands. A pair of scales made wholly of brass and wood, and of extreme delicacy, is made to balance in good red light with a "four to one" load.

(c) We have had *trance-writing* in one week in nine languages.

(d) We have had *automatic writing*, but it is not one of our major interests.

(e) We have repeatedly had *music* on instruments which are not present. There is no radio in the house.

(f) We have *psychic lights* of all grades of intensity up to a sheet two feet wide and seven feet tall. This Walter calls his "shining garment," to be used later, he says, for complete materialization.

(g) *Materializations* have been very impressive. We believe that the teleplasm can be produced in many degrees of density. We recognize, first, a type which cannot be seen or felt, but can be photographed with a quartz lens; second, a kind of somewhat greater density which takes on form that can be felt, but in the dark only; and third, a dense form of teleplasm which can be seen in good red light, or even in white flashlight, can be felt and examined and have its temperature taken. This material is

like soft rubber; its temperature is about 40 degrees Fahrenheit. It is connected with the body of the medium, because even a gentle secret squeezing of it by one of the sitters will cause the psychic to groan, thus showing that it is connected with her central nervous system. Hands are formed, sometimes crude, sometimes almost perfect. They may or may not be covered with skin; they contain bones, though some bones may be missing; they have finger-nails. Such a hand will move about in a sluggish way and do things in good red light.

(h) *The Independent Voice.* When the mediumship was four months old, we first heard faint whispers from the cabinet. This voice rapidly developed, till now it is a loud hoarse masculine voice.

We thought that the voice, as a matter of common sense and experience, must come from the psychic, so we did what any one would do to test it. We put a hand over the psychic's mouth, and still got the voice. We filled her mouth with water: the voice went on, and the psychic later ejected the same coloured water. Not content with this, Dr. Richardson devised what he calls a "voice cut-out machine." This consists of two luminous floats in a three feet U-tube, half full of water. Through a special glass mouthpiece and a metal gaspipe, the psychic blows down one half of the U-tube. To maintain the floats at a difference in levels, the psychic's lips, teeth, tongue and cheeks are wholly occupied. The slightest opening of the lips would let the floats go down to one level. Under these conditions, Walter goes on talking or whistling merrily. It appears that we thus prove, mechanically, that the voice of Walter is independent, not of the presence of the medium, but of the normal use of her anatomy and physiology. Conversation has been carried on with Walter on the fourth floor front in the house, when Margery was 31 feet away, on the third floor back. We have been able to record the whistling on the dictaphone, and other voices than Walter's apparently come through. Before a sitting with strangers we ask each visitor to blow up the voice machine and then try to talk or whistle. No one has yet been able to do so.

(i) *The Baryta-water Test.* The psychic is lashed in the glass cabinet. On the table before her, but two feet away, is placed a bottle half full of barium hydrate water. If one blows through this solution a white cloud (precipitate) of barium carbonate is thrown down, due to the action of the carbonic acid gas (CO_2)

in the expired air. The psychic's mouth is now fully occupied by the voice machine. Walter talks, and at the same time bubbles may be heard going through the barium water bottle, and a luminous glass pellet is heard and seen to dance up and down in the bottle. At the end of the experiment, white barium carbonate makes the water milky. Thus it would appear that we have three expiratory phenomena in the cabinet at the same moment: the psychic's mouth, Walter's voice, and the bubbles of breathed air through the water. So we thought and declared; but Walter laughed and said, "Set up the apparatus again," and we did so. We then repeated the experiment; the three simultaneous expiratory phenomena again occurred, but we found no trace of barium carbonate in the water. What was blown through the water at this experiment we do not know, but it was not the air of the room, for that will cause a slight precipitation, nor was it human breath. What was blown through must have been some other gas.

(j) *Apports and Deports*. We have had about twenty apports and one apparent deport. We speak very little of these phenomena because they are admittedly the most difficult to believe. They are also most difficult to control as to conditions of search before and after.

(k) *Photographs*. We have always three cameras set up, ready to take photographs from three directions, if we are told to do so by Walter. Two of the cameras are fitted with a fused quartz lens, and the third is stereoscopic, with two glass lenses. We use hypersensitive films. The flashlight powder is so sprinkled over five electric sparking-points that the whole flash goes off at once. The developing fluid has been so modified that it will bring out a picture, more or less latent, even on an under-exposed plate. All these details cut down the exposure of the medium and the psychic structures to a minimum of white light. They are all taken in the midst of good red light. The photographs taken then can be divided into four classes. (1) Those which are not seen by the eye, but are recorded by both glass and quartz lens. (2) Those not seen by the eye, not recorded by the glass lens, but recorded by the quartz lens. (3) Those seen by the eye and recorded by both lenses. (4) Those not seen by the eye or recorded by either camera, but yet manifest by mechanical means as being present.

(l) *Paraffin Gloves.* We have had a large number of paraffin gloves, each with a narrow wrist. Each is obviously of a maculine right hand, and is never that of Margery's husband, who has a deformed right index finger-nail. These gloves are produced under conditions which apparently render it impossible for them to be normally produced. A normal method of doing it has been perfected by someone in Belgium, and also by another person recently discovered by Dr. Osty, in the south of France. The same normal way has apparently been worked out also by Dr. Jamieson in Nelson, New Zealand. This normal method consists, in brief, of the application of a tourniquet to the upper arm till the hand becomes much swollen; the hand is then dipped in paraffin and then into the cold water. Next, the constricting band is removed on the upper arm, the swelling subsides, and the experimenter is alleged to be able then to extract his hand from the glove. Dr. Geléy, in his posthumous book, expresses the opinion that this cannot be done with the conditions under which he studied Klusky. We have a similar opinion concerning the gloves produced in the presence of Margery.

(m) *Finger-prints.* From August, 1926, up to September 1, 1927, we have had sixty-eight impressions of a thumb in dental wax (called "Kerr"). This wax softens in hot water, the impressions are then produced, and the wax hardens and becomes a permanent record.

(1) The prints appear on marked identifiable pieces of wax, in the presence of strangers only, in strange houses, with Margery lashed, hands, feet and head.

(2) All the thumb-prints obtained (with five exceptions) are the same thumb-print, and are never that of a sitter.

(3) Some of them are negatives, both concave and convex.

(4) Some of them are positives, both concave and convex.

(5) Some of them are mirror-prints of others. That is to say, they correspond to the others, but are reversed, and ridges correspond, ridge for ridge. The observations as to identity and mirror reversals are confirmed by Governmental or Police Officials in Washington, Boston, Berlin, Munich, Vienna, and Scotland Yard, all in writing.

(6) It is not apparent how the mirror-prints on a mass of wax can be produced in a world of three dimensions.

(7) The thumb-prints of Walter in characteristics resemble those of Margery forty-five per cent.

(8) The thumb-prints of Walter resemble those of the mother of Margery and Walter seventy per cent., in characteristics.

(9) These relationships are precisely what they should be in the case of brother and sister, and of son and mother.

(10) A paraffin psychic glove made May 17, 1924, shows the same thumb-print.

(11) In 1912, Walter left his mother's house on what proved to be a fatal train trip, and shaved himself before leaving. The razor was put away by his mother in her trunk. There was no other man in the family, and the container was never opened till May, 1927. Walter's mother then handed the razor-case to the finger-print expert. He opened it with difficulty, extracted the razor with forceps, and developed on the handle the distal third of a latent thumb-print, which he declares to be consistent, in every line present, with the Walter print.

If all the statements above are true, we have here an intrinsically supernormal experiment, from which it appears one must conclude that there is produced, or reproduced, in the presence of Margery, a thumb-print which can belong to no one else but Walter Stinson, fifteen years deceased. No accusation of jugglery in photography can be made, because we have in our possession the three-dimensional mass of dental wax corresponding to each photograph.

The finger-print experts find themselves in a corner. They declare the prints to be made by primary contact with human skin; in other words, that the prints are not forgeries. Yet the prints are made with the psychic in a closed cabinet, and no one present in the closed searched room but the finger-print expert. It would seem as if the prints under those conditions must be made by a materialized individual thumb, or must be a forgery. If a forgery, it is so successful that the experts are deceived; criminals could make similar forgeries, and the science of finger-print identification must fall.

There is a story which illuminates this subject. It is from a novel called *The Red Thumb Mark*, by Freeman. In brief, a print of the defendant's thumb is found at the site of the crime. In court, it is identified as his by the experts. The defendant's lawyer asks to have the experts excluded for a time, and then

begs the judge to allow a simple experiment. The lawyer then produces a sheet of paper with twenty squares on it, and says, "I have here a rubber stamp of the defendant's thumb made by a photo-engraving process; with it I fill any ten of these squares, here and there, with an imprint. I now have the defendant put his thumb on an ink pad and fill the remaining ten squares with an actual print of his thumb." The experts were then called back to pick out the ten real thumb-prints. They not only picked out the wrong ones, but were 100 per cent. wrong. They made this error because they found the prints made by the rubber stamp to be identical in every respect with each other, whereas no two of the actual thumb-prints were microscopically identical. And that is true, if you make a number of prints of your own thumb: no two will be just alike. They will be obviously from the same thumb but will have minute differences because of the differences of temperature, the amount of rolling, the amount of pressure, the amount of ink, etc. Confirming this, we find in the sixty-nine prints of Walter's thumb that no two are absolutely alike.

Furthermore, we have enlarged the thumb-prints, even up to one hundred times, and we find that this brings out more truly atomic details; whereas if the prints were artificially made, the texture, unevenness, and the defects of material used would appear much magnified in an enlargement.

Lately we have obtained excellent photographs of Walter's hand making the prints, in good red light.

CASE.

L. 1283. VERIDICAL INFORMATION GIVEN BY A COMMUNICATOR UNKNOWN TO THE SITTER.

WE have received from the Rev. C. Drayton Thomas the following record of a case in which at one of his sittings with Mrs. Leonard veridical messages were apparently received from a communicator with whom Mr. Thomas had no personal acquaintance, giving facts quite unknown to him at the time of the sitting.

The date of the sitting was October 28th, 1927, and on the

evening of that day Mr. Thomas sent to the Editor, Mrs. Salter, the relevant extracts from his contemporary notes with the following request:

You should receive this on Saturday, Oct. 29, 1927. Will you kindly note time and date of reception? It may possibly prove of interest.

These notes, with Mrs. Salter's endorsement that they were duly received by her at 4 p.m. on October 29th, 1927, are in the Society's possession, and the names and addresses of the persons concerned are known to the Society, although they are not given here.

The circumstances in which the incident occurred were as follows: On September 21, 1927, a lady, here called Mrs. *Peter*, the wife of a vicar in a country parish and a complete stranger to Mr. Thomas, wrote to him asking whether he was still living at the address she had found given in Lady Grey's book *The Earthen Vessel*, as she would like to write to him "concerning a terrible trouble which has recently befallen us in the death of our only and darling son." Mr. Thomas acknowledged this letter, but informed Mrs. *Peter* that he was abroad at the time. On his return, Mrs. *Peter* wrote to him again on October 26, 1927, a letter, from which the following extract may be quoted:

I believe I told you, did I not, that we have lost our only and darling son, the 3rd of July last. He had left me to return to Oxford two hours before he was killed, full of life and the joy of living, and was run into by a young woman motorist who came twenty-five to thirty miles an hour out of a side road. [Details of the accident are then given.] He was so terribly injured he died in fifteen minutes. . . . We have a dear daughter of seventeen. . . . If we could get any communication from him it would be an unspeakable comfort. . . . I am wondering if any one at their sitting could get a message from Ralph any time for me. . . . I venture to enclose these few letters out of over three hundred and forty . . .

A. [PETER.]

With this letter were enclosed copies of fourteen letters of condolence received by Mr. or Mrs. *Peter*, testifying to the fine

and lovable character of their son. None of these letters contain any information relevant to the case which is not contained in Mrs. *Peter's* letter of October 26, 1927, as quoted above.

On receiving this letter from Mrs. *Peter* on October 27, 1927, Mr. Thomas decided that he would make an attempt to get into touch with her son at the sitting which he expected to have with Mrs. Leonard on the following day. The procedure adopted by Mr. Thomas and the manner in which the supposed communication from young Mr. *Peter* was introduced are described in a letter written by Mr. Thomas to Mrs. Salter, in reply to an enquiry from her, as follows :

December 10, 1927.

Replying to your inquiry I quote below the notes of my sitting in which Feda introduced young Mr. [*Peter*]. Perhaps you would like to know how I account for his coming in the way he did. After replying to Mrs. [*Peter*]'s appealing letter I began to think that perhaps I ought to make an attempt to obtain what she so desired. Accordingly I acted upon advice given me some years back by my father at a Leonard sitting. He had said that in case of my wishing to attract his attention to any special matter I could do so by writing a message in brief, clear form and then reading it aloud once or more each night and morning for two or three days. He said that he would then certainly become aware of it, either by being present while it was thus strongly in my thought, or by noticing that thought when next he visited me.

I had used this method with success. On one special occasion I had also in similar manner invited a missing soldier to come to my study, and to ask those whom he noticed present in my room to tell him how to send messages through them to his parents. That proved successful; it is a lengthy story with which I need not trouble you.

In the present instance I did exactly the same. I invited young Mr. [*Peter*] to come to me and to ask my father and sister, who would doubtless be also present, to tell him how to prepare some evidential messages for his parents and to take him to my approaching Leonard sitting.

Having done this it rather passed out of my mind, and I was

not consciously thinking about it that afternoon when the sitting began. It was, however, brought suddenly to my mind by a question asked by Feda, and this question came almost at the beginning immediately after the opening greetings, and a book test. I now transcribe my notes as typed the evening of the sitting. . . .

FEDA. Have you been asked to help a boy?

C. D. T. Yes.

FEDA. There is one here; he was in a rush to come.

[Here follows a note by Mr. Thomas, the substance of which is given in his letter above. The note is therefore omitted.]

(Feda then said that this boy had not been ill, and his passing seemed to have been quite sudden. I said that this was correct and that I hoped she would be able to give me some further particulars.)

FEDA. He says, The letter, the letter, as if that had made you think of him.

C. D. T. Quite right. His mother sent me a letter about him.

I quote no further, as the tests immediately followed, and you already have a copy of these. . . .

Later in the sitting, while my father was controlling, I asked him how he got into touch with the lad who had been speaking earlier in the sitting. He replied, It was in your study we met him. We did not know why he was there, but gathered that later. . . .

C. DRAYTON THOMAS.

On the evening of October 28, 1927, Mr. Thomas wrote a letter to Mrs. *Peter* a copy of which, as already mentioned, was sent to Mrs. Salter and endorsed by her. The letter was as follows:

October 28, 1927.

When writing to you yesterday I had no thought of following it up with another to-day. I think that possibly I have been in touch with your son at my sitting this afternoon, and I hasten to send you a few items which have an evidential bearing. If I am to catch the post there will be no time to do more, and I should like you to have this before Sunday in the very possible event of your recognising some of the items as correct.

If you find reason for thinking that the following remarks originated with your son and apply to recognisable facts, perhaps you will let me know and I will then send the remainder.

I now quote fragments of the sitting :

He tries to say a name beginning B—, not long, nor to be connected with himself, but with someone on earth. It sounds like Ber— [1]

He had made an alteration in the time of going and that caused him to be just at the spot where the accident happened. [2]

He gives a C for near where he lived. [3]

A little before he passed his people had been talking about building or erecting something in which they were all interested. [4]

He says, I am glad that the photographs were taken a short while before, so that they have some late ones of me, as well as the earlier ones. Mother put one in the right-hand drawer. She may have put more, but put one there and I think placed it in a sheet of paper; it looked to me as if folded in two round the photo. Possibly it was in a clean envelope. [5]

He says, I have seen HAR—who passed over. [6]

He says, The Present, they will know what I mean. The present, I was so pleased; tell them it had no connection with my passing, it did not cause my passing. I had wanted it, but do not wish them to think it helped me to pass over. (I had to read this last paragraph over as he was anxious that it should be given correctly.) [7]

Wearing a special cap. [8]

Ask if they remember talking about a badge a little while before. [9]

He says four of them at home. (I said I understood there were only three.) He says four, there is one also whom he thinks of with affection. Fedra gets from him a feeling of two parents, one younger, and an older person. [10]

Who is Jeff? Fedra heard him say that name. [11]

C. D. THOMAS.

On October 29, 1927, Mrs. *Peter* wrote to Mr. Thomas in reply. As her letter is long and contains some matter not

relevant to this case, it will be better to give an abstract, including some quotations, of the relevant parts:

(1) The name beginning with B, sounding "like Ber," is identified by Mrs. *Peter* as referring to a great friend of the family, Mrs. *Bertram* (a pseudonym, with the first three letters unchanged). Mrs. *Peter* wrote:

She lives only one and a half miles off and is aunt to the girl he had loved since he was a little boy of eight. He so often was at her house and met the girl he loved there and was most interested consequently in everything Mrs. *Bertram* said or did. The morning he was killed he met her in her taxi returning from church, and her driver said, "That was Mr. *Peter*," and she said, "Oh, L., why did I not stop him and make him come in." (He was just by their gate.) And I so intensely regretted it, knowing one word from her would have had him off his bike like a shot, and so delayed his getting to that awful corner, and the woman would have gone by. He saw Mrs. *Bertram* and smiled at the driver whom he knew well. That is a name that is so often on our lips . . . there was no name he would so often say perhaps as Mrs. *Bertram*.

(2) With regard to the alteration in the time of his going, Mrs. *Peter* writes that it had been originally planned that he should return to Oxford on the Saturday afternoon, but at the last moment he received an invitation to a tennis party on that day, and after some doubt and discussion it was decided that his departure for Oxford should be postponed till the Sunday morning. It was a matter of regret to Mrs. *Peter* that she had been instrumental in arranging this postponement, since, if the young man had gone on Saturday, as originally planned, the collision which killed him would not have occurred.

(3) The nearest town, about two miles from the Vicarage, has a name beginning with C.

(4) With regard to the reference to building, Mrs. *Peter* writes that there has been much talk about enlarging the Vicarage. The decision to enlarge it was reached in August, 1926, but the building was postponed on account of a serious illness of Mr. *Peter's*. She says:

We are always discussing it and planning where we should put this or that. We have talked no end about it, and had builders

etc. here to go into the matter. We meant to do it next February if my husband found he could carry on.

(5) At the time of Mr. Ralph *Peter's* death the most recent photographs in his parents' possession, or of which they had any knowledge, were some taken more than three years before, when he left school. After his death Mrs. *Peter* learnt through a college friend of his of the existence of two group photographs, taken about eighteen months before, in which her son figured. These photographs she has since obtained and had framed. There seems to be some confusion about the statement that the photograph is in a drawer. The statement does not apply to the college photographs of Mr. Ralph *Peter*, but might apply to another photograph which has lately come into Mrs. *Peter's* possession.

(6) Mrs. *Peter* could suggest no one with a name beginning Har to whom reference might be made except a man in a neighbouring parish who had died about eighteen months before. But as this man was only an acquaintance, the point cannot be considered as having much evidential value.

(7) Concerning the present Mrs. *Peter* writes :

The present must mean his motor bike. It was a twenty-first birthday present, got by putting together all his birthday cheques only fourteen months before. I always dreaded him having one, and he knew I was always very anxious about him . . . though he was a good and careful rider. The police superintendent at Lichfield told us . . . that had he been in a car he would never have been killed.

(8) In her letter to Mr. Drayton Thomas Mrs. *Peter* stated that the allusion to a special cap was not understood ; her son was not wearing any special cap at the time of the accident. Subsequently she wrote to Mrs. Salter that she thought reference might possibly be intended to an incident which occurred about three weeks before the sitting, and therefore some time after the communicator's death. But the reference at the sitting is too vague to be identified with any certainty, and therefore the details of this incident are not given here.

(9) Mrs. *Peter* has a vague recollection of a conversation

which took place some months before her son's death to which reference may be intended, but the point is not clear.

(10) The family consisted of four persons including Mr. Ralph *Peter* himself, the parents and two children. There is a difference of fifteen years in age between Mr. and Mrs. *Peter*. There was also a girl (mentioned above) of whom he thought with great affection. "She had been his fancy since he was a wee boy of eight, and in that way he had never looked at *anyone* else."

(11) Concerning the allusion to "Jeff" Mrs. *Peter* writes :

Jeff is great evidence. Our Rural Dean's son, his only son, is named Jeff, never called anything else. Our darling was at his home till nine o'clock the night before he was killed. I enclose you Mrs. M.'s letter to show you where she speaks of her son Geoff.

It was to Mrs. M.'s house that he went for the tennis party referred to above.

A few other statements were made at the sitting, but they are of too general a character to have much evidential value and therefore are not quoted here.

Two points in the case are worth noting :

(a) Although Mr. Drayton Thomas went to the sitting with a definite intention of getting into touch with Mr. Ralph *Peter*, if possible, the introduction by Feda of a young man wishing to communicate was spontaneous.

(b) The information given at the sitting related almost entirely to matters unknown to Mr. Thomas. Such information as he had, *e.g.* of the young man's name, was not drawn upon.

HUMAN PERSONALITY AND THE PROOF OF SURVIVAL.

BY DAVID GOW.

(Editor of *Light*.)

As one who has followed for many years the question of human survival and its evidences, may I set down my view that it can rest on no single criterion. Let me put it in this way: A friend, X, leaves England in order to reside in

Australia and I eventually receive a brief cablegram bearing his name. That would be for all ordinary purposes proof that he had arrived. But it would not be final and conclusive. Later I receive a letter in his handwriting, confirming his cablegram, and letters also arrive from other friends mentioning their meeting with X. If, beyond this, I should chance to meet an Australian visitor to our country who reports having met X, that would be sufficient to establish for me with certainty the fact that X was actually resident in Australia.

These are the kind of proofs I have sought for and frequently gained in connection with the quest for proof of the survival of particular friends who have passed out of mortal life. But as these people have admittedly travelled beyond the bourne of time and space, it might be held that the Australian analogy is inadequate and that the direct evidence and the corroborative evidence would need to be extensively reinforced on the principle that an extraordinary fact (or alleged fact) needs correspondingly extraordinary proof. That may be admitted, but only so long as the fact remains extraordinary. The multiplication of facts of the same order tends to diminish their extraordinary character, and it is fair to claim that the testimony to such facts has multiplied so tremendously of late years that the question is no longer in the same position that it was.

Suppose we invert the order of our procedure. Instead of taking our facts and applying them to the particular quest on which we are engaged, we give that quest a subordinate position—even to the point of leaving it out of account altogether. We take the facts, then, and, instead of marshalling them as evidence of the preconceived idea, examine them independently and see where they lead. It seems not impossible that they would point to a question with which human survival may or may not be bound up—I mean the problem of the nature of human personality.

That is the problem which has been forming gradually and dimly in my mind during many years of thought and inquiry. It has been forced on my attention many times and by many curious experiences. These began, in effect, some years ago when I was in correspondence with a clergyman, scholar and

philosopher, whom I sometimes consulted on academic points. We established an epistolary friendship, not meeting each other until long afterwards. It was my friend who first noted that we were often thinking of the same things at the same time and, in writing, dealing with the same subjects and using the same phrases and images, unknown to each other until our letters arrived. This happened so frequently as to occasion not only amazement but even exasperation on the part of the clergyman who complained week after week that my articles in *Light* were almost duplicates of things he had himself written for me or was engaged at the time in writing. One day he designed a little humorous article for *Light* on the "red-faced man" in Dickens' *Sketches by Boz*, and had plotted it out in his mind. The very next week an article on the same theme and on the same lines appeared in *Light*, very much to his astonishment. I had been thinking of the same thing at almost the same time and in the same way. One day I wrote him a letter in the course of which I likened myself to the "White Knight" who "knew the rules of the game." But on the same day on which he received my letter I received a letter from him saying that, like the "White Knight," he "knew the rules of the game!" These coincidences went on until they became almost frightening. We eventually met each other on his visiting London, and then this strange "spate" of telepathy came to an end.

It was about this time that I became aware of curious echoes from my mind reaching me from various quarters. Thoughts, monologues with myself, private writings were reflected to me from various quarters—sometimes from séance-rooms at which I was not present. I began to liken my editorial office to a sort of whispering gallery. My unspoken thoughts, couched sometimes in an unusual phraseology, would be picked up and returned to me. To one less seasoned in the psychic realm the experience would have seemed weird in the extreme. To have one's personal reflections repeated to friends in the séance-room by controls and communicators through a medium was distinctly embarrassing.

One day I had sketched out in my mind the characters of a humorous skit on the line of *The Three Musketeers*, assign-

ing a living person to each character : Porthos, Athos and Aramis—adding D'Artagnan as a fourth. I could not quite fit Athos, by the way. I kept the matter in my mind, being accustomed to rely on memory-drafts in these matters. A few days later a letter reached me from a well-known author and dramatist who had lately come into the active investigation of Spiritualism. He told me of his idea for a humorous article. It was to be called "The Three Pamphleteers." It was based on Dumas' *Three Musketeers*. He had taken all four characters, as I had, fitted three of them to the same persons, but he had "got stuck" over Athos! When he knew of the coincidence my friend was astonished. He assigned it, of course, to telepathy. But to me the return of my own unspoken and unwritten thoughts in this strange fashion seemed to have a deeper significance.

To one, two—even six of these correlations of thought I could have given the name of chance-coincidences. But they were so multitudinous that such an explanation would have been farcical.

These things, in fact, gave me strange hints and gleams outside and beyond the question either of psychic faculty or human survival.

They pointed to a vast problem—that problem to which I have referred: the nature of Human Personality. They suggested, in some obscure way, the possibility that we are really concerned not so much with questions of personal or individual existence here or hereafter, but something cosmic in its range. It is too deep a question to enter upon here except in a vague, allusive fashion. Hitherto the conception that every individual is united in the subconscious, that the Many and the One are identical, that self-consciousness is an illusion, has been a kind of stock idea of the mystic and the transcendentalist. Perhaps also one may add the poet, remembering Dante Gabriel Rossetti's lament over a world in which "Man is parcelled out in men," and each man's attitude towards his neighbour is: "He is he, I am I." May not the time come when this idea of human solidarity will emerge from a vague poetical perception into something with clear outlines—something clearly visible to the mind, a scientific as well as a philosophic and

mystical conception? In that case may we not look for a kind of "solution in unity" of some of our problems? When we cease to divide and subdivide, to demark and to isolate, we may find that the solution of one great Problem will solve by the same fact a multitude of smaller enigmas.

NOTES ON PERIODICALS.

Zeitschrift für Parapsychologie. November, 1927. Dr. P. Süner and Professor Hans Driesch print two short accounts of the Paris Congress. Dr. Joseph Boehm, of Nürnberg, and Dr. Hermann Neugarten, of Berlin, have two papers on the Konnersreuth case [to be the subject of a separate report.]

Herr Albert Sichler, of Bonn, prints the first part of a lengthy paper on "Magic Tricks and the Imitation of Occult Phenomena" Herr Sichler is an occultist—using this term in the German sense—and it is very satisfactory to note that he attaches such importance to the knowledge of conjuring devices. Hitherto too many "occultists" have looked on conjuring as a subject hardly worth studying, and it is very desirable that such undeserved contempt should give place to quite a different attitude. We wish Herr Sichler were in this respect what the Germans call a *Bahnbrecher*!

A case of apparent spirit-possession *en masse* with "speaking in tongues" is quoted from the review *Natur und Kultur*, Tyrolia-Verlag, Munich. The incidents which occurred in December, 1925 are recorded in the diary of the Ukerewe Mission Station, Africa, and communicated by P. Dr. M. Hallfell, Seminary of the White Fathers, Trier. There are in the same number many other "Kleine Mitteilungen" which however hardly deserve notice.

Zeitschrift für Parapsychologie. December, 1927.

The *pièce de résistance* of this number is an article by Dr. von Schrenck-Notzing on "Vinton's alleged exposure of the Braunau mediums." The author asserts that Mr. Vinton's *Betrugshypothese* is based on pure assumptions, accuses him of inaccuracies, misstatements, etc.; also of having introduced as his wife Miss Augur both in Braunau and in Salzburg. Mr. Vinton is characterised as a "young and immature foreigner, inexperienced in the domain of parapsychology, in no way a member of the S.P.R." The

accomplice theory is discussed in detail, Mr. E. J. Dingwall being reproached with having applied this theory to the Braunau séances after returning to London, without speaking of his misgivings to the Schneider family on the spot. Dr. von Schrenck-Notzing thinks that such an attitude was conditioned not so much by personal conviction as by a concession *post factum* "to the habits of the S.P.R.," the latter usually preferring its members to choose between *two* hypotheses (?) At the end of the article we learn that the Braunau sittings are now at an end, "not, however, on account of the Vinton alleged exposure," but because Rudi Schneider has now left Braunau to study the technique of the motor industry in a big town.

Herr Albert Sichler concludes his paper on "conjuring tricks and the imitation of occult phenomena." He is a thorough believer in the genuineness of Physical Phenomena and considers that the limits of magic "are substantially narrower than is generally believed."

Konnnersreuth is again discussed in three articles by Dr. Barthel of Cologne, Prof. Ludwig of Freising and Dr. Gerda Walther of Frankfort.

In the section entitled, "Kleine Mitteilungen," an extraordinary case is quoted from the Polish daily paper, *Ilustrowany Kurjer Codzienny*. A certain landowner named Foltanski, of Oswiecim, Galicia, having come to Bydgoszcz (Bromberg) with his wife and children, sent the latter to a hunting lodge (jagdhaus) in the country, himself remaining at Bromberg. In the night of September 26-27, he suddenly heard the telephone ring and then received the following message from his wife: "Henry, come at once and take the children away in order that they should not cry near my body." It was 1.50 a.m. M. Foltanski telephoned to the Bromberg central station and was told that no one had rung him up. The next day he learned that Mme Foltanski had died from heart seizure that very night at 12.30. Before dying, as she saw her children crying, she had said several times: "Ah, if I could but telephone to my husband!" There was no telephone in the hunting lodge.

Surely this case is worthy of a thorough investigation by the Warsaw psychical researchers! The English S.P.R. have accustomed us to such high standards that in the above form this account gives us no satisfaction. It is particularly interesting

both on account of the very unusual form of the supposed telepathic impact and because the hallucinatory character of the experience is here proved very conclusively—which is by no means always the case.

Zeitschrift für Psychische Forschung. November, 1927. Prof. Dr. Christoph Schröder continues the description of Frau Rudloff's "Phänomenik," dealing this time with "Sanguiformative Metagenetic" drawings on mirrors, window panes, also tables and doors, etc. These phenomena "appear to have begun in July, 1925", and Prof. Schröder says he has, lying before him, altogether 213 "protocols" (some extremely short ones) drawn up by Fräulein Rudloff, which he says he has no reason not to accept as having been written in good faith, in view of his later, to him quite conclusive, experiments. The "Sanguiformative Metagenetic phenomena" are illustrated by photographic reproductions which it must be confessed, look decidedly suspicious. The account in question is only a beginning.

Dr. Mattiesen brings to a close his series of articles on tranec-phenomena and indefatigably begins a new series as an argument for the spirit hypothesis.

Die Zeitschrift für Psychische Forschung. December, 1927.

Dr. Emil Mattiesen continues his comprehensive survey and discussion of the difficulties in tranec-communication as evidence for the spirit-hypothesis.

M. Macourek of Trebian, Styria, Austria, commences an account of some recent experiences with the medium Frau Marie Silbert. The whole tone of the account is one of complete confidence in her, and the narrative contains so far nothing very striking, with one possible exception: the phantom of part of a man dressed in uniform is said to have been seen by another person simultaneously with the medium, both being thoroughly frightened. The sitters were six in number.

Dr. Chr. Schröder prints many further "protocols" (chiefly very short) of Frau Rudloff's "sanguiformative and metagenetic" drawings on mirrors, etc. (In some cases the "substance" is said to have been an "albuminous" one.) The "protocols" embrace the period from August 26 to October 9, 1925; some belong to a later period. In many cases Frau and Fräulein Rudloff are the only eye-witnesses. In very few instances do the

conditions under which the drawings (chiefly of heads), scrawls, etc., appeared present something like a *prima facie* case for investigation—that is if we exclude (as we are perfectly entitled to) the testimony of the mother and daughter.

Revue Métapsychique. November-December, 1927.

Dr. Osty has the beginning of a long paper entitled "On the borderland of classical Psychology and Metapsychical Psychology" which deals with calculating and painting prodigies. In the part published, the case of a certain Louis Fleury, born in April, 1893, and blind from birth, is narrated in detail. At first almost entirely unintelligent, he seems to have been intellectually transformed, so to say, by a sudden and violent moral shock at the age of fifteen. "Since then the abstract world of numbers became his true internal life, his mind exerting itself without effort and with joy" (p. 395). Dr. Osty discusses the case with great detail, adducing many instances of F.'s extraordinary performances. Incidentally however, we are reminded that as far back as 1912, a certain M. Quinton made before the Paris Philosophical Society a demonstration showing that a very simple method exists for extracting roots of various degrees (cubic, 5th, 7th, 9th, 11th, etc.) in a very short time. The performances of the "prodigies" are by no means explained in this way, but this circumstance should not be altogether lost sight of.

A "well-known" painter, M. Le Loup de Sainville prints an account of his experiments in "extra-sensorial perceptions" (at first delivered as a lecture before the Metapsychical Institute in May, 1927), which contains valuable facts. M. Le Loup operated with various subjects as percipients at a distance amounting sometimes to 120 kilometres and obtained many successful results. I am not sure that the cases quoted as successes do not sometimes imply a little straining of the evidence (cf. the Berlin case where M. Le Loup was percipient and M. René Warcollier agent, p. 447). But the amount of coincidence obtained in some instances is certainly beyond what chance can produce. The writer seems to have obtained particularly satisfactory results when operating (always at a more or less considerable distance) with a certain Mlle. Marthe G. as percipient. It is significant that the "administrative situation" occupied by this lady compels M. Le Loup, he says, not to reveal her name. Altogether the paper is

a valuable contribution to the subject. And such a case as that described on p. 438, where the writer transmits to a friend, Dr. d'A., at 120 kilometres, "*trois rectangles allongés*," shouting at the same time the words, and where the percipient hears the words and draws the three rectangles at once, sending them immediately by post to the agent that very evening, such a case, I say, *if correctly described* (there is no corroborative evidence), is perhaps the most striking on record.

Signor Bozzano replies to a criticism by M. Charles Quartier of his book, *Les Enigmes de la Psychométrie et les Phénomènes de Téléthésie*, and M. Charles Quartier retorts by breaking a further lance with Signor Bozzano.

A short letter by M. Paul Heuzé, whose "*enquête*" on medium and Spiritualism in *l'Opinion* a few years ago aroused much interest, deserves attention. M. Heuzé describes the "*clairvoyant*" guessing of cards drawn at random out of a pack by himself, by an Irishman, Mr. C. P., who sitting at a distance "does not touch anything." Three cards are drawn each time without being looked at and the Irishman always guesses one card at least and almost always two, often all three. These *three* cards and another detail quoted by M. Heuzé and into which I need not enter here seem to be quite unnecessary complications; the fact of the Irishman being an "*homme du meilleur monde*" is certainly no guarantee; but taking into account the personality of M. Paul Heuzé, the case undoubtedly deserves further investigation.

P. P. S.

CORRESPONDENCE.

CONCERNING DR. DRIESCH'S "MIND AND BODY."

To the Editor of THE JOURNAL OF THE S.P.R.

December 29, 1927.

DEAR MADAM,—I am sorry that Dr. Schiller (*Journal*, December, 1927, XXIV. 160), is "unable to detect on what principle the bibliography [in my translation of Prof. Driesch's *Mind and Body*] is ordered": for a more serious accusation cannot be brought against a bibliography. But I find it difficult to understand how the alphabetical sequence of 110 items in a list of works can come to be overlooked.

Yours faithfully,

THEODORE BESTERMAN.

JOURNAL

OF THE

Society for Psychical Research

NOTICE OF MEETING.

A Private Meeting of the Society

WILL BE HELD IN

THE COUNCIL CHAMBER,

DENISON HOUSE,

296 VAUXHALL BRIDGE ROAD, LONDON, S.W. 1,

ON

WEDNESDAY, MARCH 14th, 1928, at 5.30 p.m.

SIR LAWRENCE J. JONES, BART.,

WILL DELIVER HIS

PRESIDENTIAL ADDRESS,

ENTITLED,

“A Report on Sittings with Miss K. Wingfield
(Miss A.) in 1900-1901.”

(See *Proc. S.P.R.*, Vols. VIII., 498-516 ; IX., 73-92.)

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be admitted on signing their names at the door.*

NEW MEMBERS.

Johnson, James MacNeill, Aberdeen, North Carolina, U.S.A.

Watkins, Mrs., Ock House, Abingdon.

White, A. Moresby, 2412 West 7th Street, Los Angeles, California, U.S.A.

MEETINGS OF THE COUNCIL.

THE 244th Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Monday, January 30th, 1928, at 3 p.m., SIR OLIVER LODGE in the chair. There were also present: Mr. W. W. Baggally, The Right Hon. G. W. Balfour, Mr. E. N. Bennett, Mr. W. R. Bousfield, Mr. G. W. Lambert, Sir Lawrence Jones, Bart., Mr. W. H. Salter, Mrs. W. H. Salter, Dr. F. C. S. Schiller, Mr. Sydney C. Scott, Mrs. Henry Sidgwick, and Dr. V. J. Woolley; also, Mr. Theodore Besterman, Hon. Librarian, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Three new Members were elected. Their names and addresses are given above.

THE 245th Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Monday, January 30th, 1928, immediately after the Annual General Meeting of the Society; SIR LAWRENCE JONES, BART., in the chair. There were also present: Mr. W. W. Baggally, The Rt. Hon. G. W. Balfour, Mr. E. N. Bennett, Mr. W. R. Bousfield, Mr. G. W. Lambert, Sir Oliver Lodge, Dr. F. C. S. Schiller, Mr. Sydney C. Scott, Mrs. Henry Sidgwick, and Dr. V. J. Woolley; also, Mr. Theodore Besterman, Hon. Librarian, and Miss Isabel Newton, Secretary.

Sir Lawrence Jones, Bart., was elected President of the Society for the year 1928.

Mr. W. H. Salter was re-elected Hon. Treasurer; Mrs. Henry Sidgwick and Mr. W. H. Salter were re-elected Hon. Secretaries; Dr. V. J. Woolley was re-elected Hon. Research Officer; Mrs. W. H. Salter, Hon. Editor; and Mr. Theodore Besterman, Hon. Librarian; Messrs. Miall, Wilkins, Avery & Co. were re-elected Auditors for the current year.

Corresponding Members and Hon. Associates were elected for the year 1928, the name of Count Carl Klinckowstroem being added to the list of Corresponding Members.

ANNUAL GENERAL MEETING OF MEMBERS.

THE Annual General Meeting of Members of the Society was held at 31 Tavistock Square, London, W.C., on Monday, January 30th, 1928, at 3.30 p.m., SIR OLIVER LODGE in the chair. There were also present: The Right Hon. G. W. Balfour, Mr. E. N. Bennett, Mr. Th. Besterman, Mr. W. R. Bousfield, Mr. G. Brown, Mrs. E. K. Campbell, Miss Caruthers, Katharine Countess of Cromer, Mrs. J. R. Davis, Lieut.-Colonel Maxwell Dick, Mr. E. J. Dingwall, Mrs. E. J. Dingwall, Miss E. Dingwall, Mr. C. B. Fernald, Miss Katharine Foot, Mrs. Frith, Mr. I. C. Gröndahl, Major J. B. Handley-Seymour, Lieut.-Colonel W. D. Hayward, Miss Hood, Miss Boucher-James, Miss Jephson, Sir Lawrence Jones, Bart., Mrs. Kingsley, Mr. G. W. Lambert, Mrs. Leaning, Sir Oliver Lodge, Miss Isabel Newton, Miss Phillimore, Miss Pollard, Evelyn Lady Rayleigh, Mr. W. H. Salter, Mrs. W. H. Salter, Dr. F. C. S. Schiller, Mr. Sydney C. Scott, Mrs. Henry Sidgwick, Lady Sybil Smith, Mr. F. C. Summerson, Mrs. Kingsley Tarpey, Mrs. Vatcher, Mr. M. West, and Dr. V. J. Woolley.

Sir Lawrence Jones read the Annual Report of the Council for the year 1927, and the Hon. Treasurer, Mr. W. H. Salter, presented the Financial Statement.

The Society, he said, had begun the year with a balance in hand of £425, and had ended the year with a balance of £555. This he considered extremely satisfactory in view of the fact that the bulk of the expenses of reorganising the Library (£460 out of an estimated total of £700) were shown in the accounts as paid for out of current income, and that the year had been an exceptionally busy one in the matter of research, so that the employment of additional staff had been necessary.

As stated in the Report, the Society had been able to do this largely owing to the generosity of the Anonymous Donor mentioned on previous occasions. The Society should not,

however, on that account, through diminution of its own capital resources, risk any further limitation of its powers of research. It was for that reason that he was appealing to Members and Associates to raise by donation a sum of £400 towards the cost of reorganising the Library, as in so far as the cost was not met out of donations it would fall on the Society's General Funds. The total received to date in response to this appeal was about £140.

Sir Oliver Lodge having invited comments on the Annual Report and Financial Statement, Mr. Dingwall (1) questioned the accuracy of the statement that no paper on Psychical Research had been read to the British Association between 1876 and 1927¹; (2) asked how many "physical" mediums had been investigated by the Hon. Officers during 1927; and (3) criticised a leaflet issued by the National Book Council, bearing the Society's name and address, and containing a list of books on Psychical Research suitable for readers.

The Chairman stated he would enquire into Mr. Dingwall's first point. Dr. Woolley, replying to the second, said that the number of "physical" mediums investigated by the Hon. Officers in 1927 was precisely the same as the number investigated by Mr. Dingwall during his last year as Research Officer, viz. nil. Dr. Woolley proceeded to explain more fully the difficulties attending attempts to investigate "physical" mediums under satisfactory conditions.

Sir Lawrence Jones (as Chairman of the Library Committee) and the Hon. Librarian (Mr. Besterman) explained the circumstances as to the trade circular to which Mr. Dingwall had referred, and Mrs. Leaning also spoke on this subject.

After further discussion of other matters the meeting proceeded to the election of Members of Council. The voting was by show of hands and the names were taken in alphabetical order. The result of the voting was as follows:

<i>Name of Candidate.</i>					<i>Number of Votes.</i>
*Mr. W. W. Baggally	-	-	-	-	29
Mr. E. J. Dingwall	-	-	-	-	10
Mr. J. C. Flügel	-	-	-	-	13
*Dr. T. W. Mitchell	-	-	-	-	31

¹ See below, p. 221.

*Mr. W. H. Salter	-	-	-	-	-	28
*Mrs. W. H. Salter	-	-	-	-	-	32
*Mr. S. C. Scott	-	-	-	-	-	28
*Mrs. Sidgwick	-	-	-	-	-	34

(Retiring Members of Council marked *.)

The Chairman accordingly declared the six retiring Members of Council duly re-elected.

ANNUAL REPORT OF THE COUNCIL FOR 1927.

As foreshadowed in our Annual Report for last year, the Society was fortunate enough to obtain the consent of Dr. Driesch to act as its President for a second year. Dr. Driesch paid a visit to the Society in March, when he gave to a private meeting an interesting account of his recent experiences in the United States. He attained his 61st birthday during the year, and the Council joined in arrangements which were being made in Germany for the presentation to him of his portrait, of which it is hoped that a photograph will be placed in the Society's Rooms.

As the Society is aware, the annual appointment of a salaried Research Officer was not renewed last March (see *Journal* for May, p. 70). The Council decided as regards research carried out under the auspices of the Council, or on the Society's premises, to concentrate all authority in the hands of the Hon. Research Officer, Dr. V. J. Woolley. This does not, of course, mean that the Council wish in any way to discourage independent research by its members—quite the contrary. Such independent research has always been a most important source—indeed, probably the most important—of the knowledge which the Society exists to co-ordinate and develop.

The year 1927 has been one of unusual activity for the Society in many branches of its work.

We may first of all mention the reorganisation of the Society's Library. At the last Annual Meeting questions were raised as to the adequacy of the Library for the purposes of serious research, and on the 17th February, 1927, the Council appointed a special Committee to consider all questions connected with the Library. On the recommendation of this Com-

mittee, Mr. Theodore Besterman was appointed Hon. Librarian on the 16th March, and the work of reorganising the Library was promptly set in hand. It was soon ascertained that the growth of the Society's Library would require additional shelf space, and the Council were therefore reluctantly compelled to request Mr. Price to remove the books he some years ago very kindly lent to the Society under the condition that they were kept apart from the rest of the Library. The Council wish once again to express their thanks to Mr. Price for this loan.

New bookcases were ordered both for the Library and for the back room opening out of it. These cases have a much better appearance than the old shelves, and, what is more important, provide more accommodation for books. Additional books have been purchased, missing volumes replaced, and old volumes rebound; and a new Catalogue has been issued. The process of reorganisation (although mainly carried out during the vacation) involved the closing of the Library for several months, but the Council believes that the great improvement effected will more than recompense users of the Library for any temporary inconvenience they may have suffered.

The Carnegie United Kingdom Trust have recognised the importance to students of the Society's Library by promising a grant of £250 per annum for four years, to be spent on the future purchase of books and periodicals and on binding.

In one way and another the reorganisation of the Library has cost the Society at least £700. After applying towards this amount the capital of the Edmund Gurney Fund there remained a sum of approximately £400 to be found. The Council are accordingly appealing to members to contribute to a special fund to meet these expenses, no part of which can be paid out of the money to be received from the Carnegie Trustees. The response to this appeal has so far been satisfactory, and the Council hope that ultimately it will be possible to repay the whole of this expenditure without entrenching on the Society's capital, and thereby limiting its activities in other directions. While on the subject of the Library the Council wish to express to the Honorary Librarian their appreciative gratitude for the time, thought and trouble he has expended on his task.

Turning to research, the Society co-operated with the British Broadcasting Corporation in an experiment in telepathy in February. "Listeners in" all over the country were invited to send to the Society any impressions they received between certain hours on the night of February 16th, and approximately 30,000 replies were received. The analysis of this enormous mass of material, perhaps the largest that has ever been obtained in any single experiment in psychical research, involved an immense amount of labour. A rapid preliminary analysis was carried out with the assistance of several members of the Society, whom the Council wish to thank, and subsequently it was found necessary to engage a temporary staff of eight persons to carry out a more detailed analysis. A certain amount of evidence for telepathy on the part of some of the "listeners in" was obtained, and in other respects the results were of psychological value. A report on the experiment was read by Dr. Woolley at a public meeting in May, and will be published later in *Proceedings*.

It seemed desirable to conduct further experiments with such of the "listeners in" as had shown evidence of telepathic powers, and accordingly weekly experiments have been conducted during the last four months with about one hundred persons, consisting mainly of "listeners in" who were willing to continue the February experiment, and partly of members of the Society. These latter experiments, which are still proceeding, are under the management of Mr. S. G. Soal.

The experiments referred to in the last Annual Report as being carried on with Mrs. Osborne Leonard, Mrs. Warren Elliott, and other trance mediums were brought to a close at the end of June, by which time the Society had obtained a quantity of material that it would obviously take a considerable time to sift and analyse.

Several mediums gave sittings, including Mrs. Osborne Leonard, Mrs. Warren Elliott, Miss Bazett and Mrs. Dowden, to all of whom the Society is indebted for the readiness with which they co-operated. A feature of the investigations was what has become known as "Absent Sitter Sittings," of which Mrs. Warren Elliott and Miss Bazett between them gave ninety-nine, while similar sittings were also given by Mrs. Lucy Smith

MEMORANDUM OF ASSETS.

GENERAL FUND.

£62 0 0	London Midland and Scottish Railway Co. 4% Preference Stock.
£20 0 0	East Indian Railway Deferred Annuity.
£1,540 0 0	East Indian Railway Irredeemable Debenture Stock.
300	Deferred Shares of 5s. each of the South Staffordshire Tramways Co., Ltd.
£175 4%	Debenture Stock of the South Staffordshire Tramways Co., Ltd.
225	Consolidated Ordinary Shares of £1 each in the Prescott Gas Co.
£100 4%	Preference "C" Stock of the Prescott Gas Co.
£800	York Corporation 3% Redeemable Stock.
£1,200	Southern Nigeria Lagos Government 3½% Inscribed Stock.
£937	London Midland and Scottish Railway Co. 4% Debenture Stock.
£950 5%	War Stock, 1929/47.
£62 19 0	2½% Consolidated Stock.
£58 11 2	2½% Annuities.
£250	New South Wales 5% Stock, 1935/55.

Edmund Gurney
Library Fund.

Piper Trust Fund Securities held by Trustees.

ENDOWMENT FUND.

£2,258 0 0	London Midland and Scottish Railway Co. 4% Preference Stock.
£1,260 0 0	East Indian Railway 4½% Irredeemable Debenture Stock.
£260 0 0	East Indian Railway 3½% Debenture Stock.
£1,055 0 0	Great Western Railway 5% Rent Charge Stock.
£908 0 11	India 3½% Stock.
£1,797 0 0	London and North-Eastern Railway 4% Debenture Stock.
£850 0 0	5% War Stock, 1929/47.
£1,020 0 0	4% Consolidated Stock.
£550 0 0	National War Bonds 4%, 1928.
£600 0 0	4½% Conversion Loan, 1940/44.
£500 0 0	Victory Bonds.
£161 11 6	New South Wales 5% Stock, 1935/55.

We have examined the above Accounts and compared them with the Society's Cash Book, Receipt Books and Vouchers, and certify that they are in accordance therewith. We have also verified the investments of the General and Endowment Funds as set forth in the above Statements.

52 Coleman Street, London, E.C. 2, January 27th, 1928.

MIALL, WILKINS, AVERY & Co., Chartered Accountants.

of South Africa, who co-operated gratuitously. In these Absent Sitter experiments objects formerly belonging to deceased persons were handed to the medium with a view to ascertaining whether "communications" would result similar to those obtained when a friend or relation of the deceased person was present as sitter.

Fifty-two sittings of the ordinary kind were also held with Mrs. Warren Elliott, and nine with Mrs. Leonard.

The number of "sitters" was between forty and fifty, several of whom had sittings with more than one medium. For each sitting the Society provided a shorthand note-taker, and the Secretary, when the verbatim records of the sittings had been typed out, forwarded a copy to the sitter for annotation. It will be understood that the business of taking verbatim records, having them typed, obtaining the sitter's annotations and conducting correspondence with the sitters arising out of the annotations, involved very heavy work upon the Society's staff.

When this work was accomplished there remained the task of analysing the results, comparing the results obtained by any one sitter through one medium with those obtained by the same sitter through another medium, comparing the results of the Absent Sitter Sitzings with the Ordinary Sitzings, and comparing the results obtained by different sitters respectively.

It became clear at an early stage that it would be necessary to have a complete index with a variety of cross references compiled, and the task of compiling this index and preparing an analysis of all the sittings was kindly undertaken by Mr. H. F. Saltmarsh, a member of the Society, to whom the Council wish to express their very hearty thanks.

It may be some time before a complete report of these sittings can be presented, but the analysis has already proceeded far enough to show considerable evidence of apparent supernatural activity. In any event, investigations on as large a scale as these experiments, or the British Broadcasting Corporation experiment already mentioned, cannot fail to be of assistance to future investigators of trance mediumships and of telepathy at a distance, by providing, as it were, a background for their own researches.

The Society has already arranged for various members who have shown themselves to be good sitters to have sittings with several other mediums for the purpose of ascertaining whether any of such mediums deserve a more extensive investigation.

The experiments arranged by Miss Jephson of a "clairvoyant" nature, to which reference has already been made, are still being carried out.

A few reports of alleged poltergeists have been received by the Society, but not so many as the Council would wish. The Council desire once again to impress upon members the desirability of reporting to the Society at once any cases of haunted houses, poltergeists, premonitions, veridical hallucinations, etc., occurring in their neighbourhood. Investigations were conducted at Kessingland, near Yarmouth, and Malpas, Cheshire; neither investigation produced any clear evidence of supernormal occurrences.

As the result of these rather laborious activities in the Society's research department during last year, not only was the regular staff of the Society occupied to the fullest possible extent, but it was from time to time necessary to engage additional temporary staff to deal with the trance medium investigations as well as the B.B.C. experiment. The Council wish to take this opportunity of expressing their very warm thanks both to the permanent and the additional staff for the services they have rendered.

The Society has been enabled to carry on an active policy of research mainly owing to the generosity of the anonymous donor mentioned in last year's report. But the greater the Society's activities in research the greater are its expenses in other directions, *e.g.* in printing. While, therefore, the Council are for the immediate present relieved of anxiety as to the provision of funds for actual research, they wish to emphasise the fact that it is essential that the general funds of the Society should be maintained and, if possible, increased.

The Council added to its members by co-optation Professor E. R. Dodds, of Birmingham University, Professor Julian Huxley and Mr. J. Arthur Hill whose books on psychical research will be known to most of our members.

The Council also elected as Corresponding Member, Dr. Ubald Tartaruga, of Vienna.

Our Hon. Member, and former Secretary for Russia, Count Perovsky-Petrovo-Solovovo, has kindly undertaken the task of reviewing several Continental periodicals connected with psychical research, so that our members will have even better opportunities than in the past of keeping themselves in touch with work done on the Continent.

The third International Congress for Psychical Research was held in Paris at the end of September, and the Society was officially represented by Dr. Woolley, Mr. E. N. Bennett, and Mr. W. H. Salter. As the question of compiling an international glossary for psychical research was being raised, the Council appointed a special Committee to consider the question, and this Committee drew up a short report, which was forwarded to Paris. The Congress, however, decided to adjourn any definite decision as regards a glossary to the next Congress, recommending that the different National Committees should occupy the interval in communicating their views to each other. With this object, our Society has got into touch with representatives of psychical research in the United States of America, so that if possible there may be an agreed policy as regards the English terminology.

At the meeting of the British Association for the Advancement of Science at Leeds in September, the President of the Psychology Section, Dr. William Brown, in his Presidential Address, referred to the question of personal survival of bodily death, and described the Society's investigations as rightly claiming "a place in modern psychological science." In the same section Dr. T. W. Mitchell read a paper on "The Phenomena of Mediumistic Trance," which has been printed in the current issue of the *Hibbert Journal*. No paper concerned with "psychical research" had been read at the British Association meeting since 1876 (before the foundation of the Society), when one by Sir William Barrett was unfavourably received.¹ The admission of the subject as worthy of consideration at

¹ We have since ascertained that in 1920 at a meeting of the British Association at Cardiff Dr. Prideaux, of Nottingham, read before the Psychological Sub-section of Physiology (Section I) a paper entitled "A Psychologist's Attitude towards Telepathy." So far as we have been able to ascertain, this paper has not been published.

the 1927 meeting was therefore a further illustration of the increased interest now being taken by organised science in psychical research, to which reference was made in the last Annual Report.

With regard to the membership of the Society, 52 new Members were elected, 2 Associates were transferred to Membership, and 2 Members who resigned in 1926 cancelled their resignations. On the other hand, 34 Members and 10 Associates resigned during the year. One Member became a Corresponding Member. 9 Members and 8 Associates died; 9 Members and 3 Associates were removed for non-payment of subscriptions. The total membership now stands at 1,082, of whom 612 are Members and 470 Associates.

The Council regret to have to record the death of several members of long standing, including the Rev. Peter Dewar, Dr. Walter Leaf, for many years a Member of Council and a frequent contributor to both *Proceedings* and *Journal*, Mrs. Biddulph Martin, Mr. Alfred E. Martineau, Miss Felicia Scatcherd, Mr. St. Loc Strachey, Mrs. H. J. Wilson, and Miss C. E. Simmonds, who left the Society a legacy of £200.

Four parts of *Proceedings*, including Part 104 containing the Library Catalogue, which was circulated early in January, 1928, were published during the year: Part 101 in January, Part 102 in June, Part 103 in November, and Part 104 in December.

The sales of the Society's publications at half-price to Members and Associates amounted to £46 6s. 7d., a decrease on those of the last few years. The sales to the public by Mr. Francis Edwards realised £87 8s. 4d., a slight increase on those of last year; and in America by F. W. Faxon Co., £26 3s. 6d.

Two General Meetings, five Private Meetings, and one Conversazione have been held during the year.

February 23rd. "A Report on Thought-Transference Experiments," by Miss Ina Jephson.

March 16th. "My Transatlantic Experiences," by the President.

¹ May 20th. "A Report on the Recent B.B.C. Experiment in Telepathy," by Dr. V. J. Woolley.

¹ General Meeting.

- July 8th. "An Experiment in Pseudo-Scripts," by Mr. W. H. Salter.
- July 22nd. "An Account of some Sittings with Mr. George Valiantine, at which Communications were given in Old Chinese," by Dr. Neville Whymant.
- October 19th. A *Conversazione*, when Dr. Walter F. Prince gave an Account of his recent sittings on the Continent.
- ¹ December 1st. "The Case for Psychical Research," by Sir Oliver Lodge, F.R.S.
- December 9th. "The Margery Mediumship," by Dr. L. R. G. Crandon.
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NOTES ON PERIODICALS.

Bulletin No. VI. (pp. 71) (dated December 1927) of the Boston Society for Psychic Research contains an account by Dr. Walter Prince of the Psychical Congress in Paris in August and September, 1927; and also in full the paper read there by himself on "Two Cures of 'Paranoia' by Experimental Appeals to purporting Obsessing Spirits."

Dr. Prince's own paper is very interesting. He was consulted in two independent cases in which great unhappiness and serious mental disturbance were being caused by a supposed obsessing spirit—in each case the spirit of a dead person who had known the patient well in life. Dr. Prince, admitting to the patients that he did not know whether there were such things as obsessing spirits or not, acted on the assumption that the supposed spirit was a real independent individual, and arguing with it as such, succeeded in persuading it to cease its persecutions—at any rate for a time experimentally—with a view to seeing if this new line of conduct would not make it happier. The result was that the supposed spirit took his advice, and a cure, apparently a permanent one, was effected.

After describing in some detail the cases, which, by the way, differ in important respects from each other, Dr. Prince discusses the question whether there really was operating in each case a spirit distinct from the patients themselves. On the one side we have to note that subsequently Dr. Prince tried vainly to cure by suggestion patients with a similar conviction of persecution,

¹ General Meeting.

which, however, they did not attribute to a recognised dead person. On the other side it does not appear that the supposed spirits manifested any knowledge or experience beyond the range of the patients' own. Dr. Prince slightly inclines, I think, to the spiritistic hypothesis, partly on account of the dramatic consistency with which it works out in these cases. But he fully admits that there are at present "too few cases for the formulation of a law." I am not sure that in his discussion he gives sufficient weight to the hypothesis of a divided personality, with a split-off portion as independent as "Sally" in Dr. Morton Prince's celebrated Miss Beauchamp Case. But then we may ask: what was Sally?

E. M. S.

Zeitschrift für Parapsychologie, January, 1928. This number begins with an interesting account by Dr. von Schrenck-Notzing of poltergeist phenomena at Kotterbach and Nikolsburg, Czechoslovakia. In the first case chiefly stone-throwings were observed, in the second the "phenomena" were very abundant and very various. Dr. von Schrenck has summarised the evidence sent him by M. Wratnik, a school teacher who witnessed some of the phenomena. The young people whom a sceptic would suspect were three in the first instance and two in the second. In the account of the Nikolsburg case the descriptions given of the occurrences are particularly inadequate, in fact, there are hardly any. In the narrative relating to the Kotterbach case the writer (M. Wratnik) describes some stone-throwings witnessed by himself which, though not convincing, are interesting. In an appendix a third case is mentioned—the Kosten case; here, too, there were mysterious stone-throwings, but a natural origin seems still more likely than at Kotterbach, though Dr. Simsa, whom Dr. von Schrenck calls the only student of "paraphysical" phenomena in Czechoslovakia known to him, has expressed the belief that the origin of the "hail of stones . . . is to be sought in the spiritual world."

Professor Dr. Eduard von Liszt of Vienna relates the apparition of a "mysterious light" (not seen by himself) observed by several persons at Millniki, Galicia, Poland. The evidence is second- and third-hand.

Dr. Arthur Kronfeld of the University of Berlin has an article on the value and *problematik* of mysticism, being remarks on a work of Evelyn Underhill's (*Mysticism*).

P.-P.-S.

JOURNAL

OF THE

Society for Psychical Research

NEW MEMBERS.

Cheatham, Rev. Thaddeus, Pinehurst, N.C., U.S.A.

Davies, Powys, c/o Thos. Cook & Son, Berkeley Street, Piccadilly, London, S.W.

Hoare, Miss A. M., Felday Bramber Road, Seaford, Sussex.

Thomson, Mrs. Leslie, 9a St. Mary Abbott's Place, Kensington, London, W.8.

Warcollier, Dr. René, 79 Avenue de la République, Courbevoie, Seine, France.

MEETING OF THE COUNCIL.

THE 246th Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Wednesday, March 7th, 1928, at 5.30 p.m., the PRESIDENT in the Chair. There were also present Mr. W. W. Baggally, the Rt. Hon. G. W. Balfour, Mr. Ernest N. Bennett, Mr. W. R. Bousfield, Professor E. R. Dodds, the Hon. Everard Feilding, Mr. J. G. Piddington, Mr. W. H. Salter, Mrs. Henry Sidgwick, and Dr. V. J. Woolley; also, Mr. Theodore Besterman, Hon. Librarian, and Miss Isabel Newton, Secretary.

The Minutes of the last two Meetings of the Council were read and signed as correct.

The Minutes of the Annual General Meeting were read and signed as correct.

Five new Members were elected. Their names and addresses are given above.

Committees were elected as follows :

Committee of Reference and Publication.—The Rt. Hon. Gerald W. Balfour, Sir Oliver Lodge, Dr. T. W. Mitchell,

Mr. J. G. Piddington, Mr. W. H. Salter, Mrs. Henry Sidgwick, Mr. W. Whately Smith, and Dr. V. J. Woolley.

House and Finance Committee.—Mr. W. W. Baggally, Mr. W. H. Salter, Mrs. W. H. Salter, Mr. Sydney C. Scott, and Dr. V. J. Woolley.

Library Committee.—The Council adopted the suggestion of the Special Library Committee, whose work of re-organisation was now brought almost to an end, that the Library Committee shall consist of the Hon. Officers, the Secretary of the Society, *ex officio*, and Sir Lawrence Jones, as chairman of the Special Library Committee, with power to co-opt, and to elect a Secretary from their own number.

The following were co-opted as Members of the Council for the year 1928: Mr. W. R. Bousfield, Dr. William Brown, Professor E. R. Dodds, Mr. J. Arthur Hill, Professor Julian Huxley, Mr. G. W. Lambert, and Mr. Whately Smith.

Mr. Theodore Besterman was appointed the representative of the Society on the Committee of the Central Library for Students.

The Monthly Accounts for January and February 1928 were presented and taken as read.

OBITUARY NOTICES.

MR. W. W. BAGGALLY.

As we go to press, we learn with regret of the death of Mr. Baggally, an old and active Member of the Society and of the Council. Notwithstanding increasing physical infirmity he was to the end of his life most regular in attendance at Meetings of the Society and of the Council, travelling for this purpose from his home in Brighton and back. The end came suddenly and painlessly when he was returning home after attending the Meeting at Denison House on March 14th.

A more detailed notice will appear later.

MRS. EDWARD SMITHSON.

We regret to record the death, in January, 1928, of an old and valued Member of the Society.

Mrs. Smithson became a Member of the Society in 1902, and right up to the end of her long life (she died at the age of eighty-three years) she continued in various ways to show a keen interest in the Society's work, visiting the Society's rooms frequently and reporting cases that she came across, and also certain personal experiences of her own. She last attended a Meeting of the Society on the 1st December, 1927.

Both as regards her own experiences and as regards psychical matters generally, she retained a thoroughly critical and scientific attitude.

At various times during her life Mrs. Smithson contributed generously to special funds raised by the Society, and by her Will she left the Society a legacy of £500.

Mrs. Smithson was a woman of wide culture and varied interests: not only psychical research, but also education, and the peace, women's suffrage and temperance movements engaged her active support.

She lived for the earlier part of her life at York, and later at Hitchin, where she presented a recreation ground for the special use of women and children.

THE RESEARCH DEPARTMENT.

MRS. BRACKENBURY is now in regular attendance at the Society's Rooms assisting the Hon. Research Officer.

CASE.

G. 294. A CASE OF COLLECTIVE HALLUCINATION.

WE print below a case of an apparition of the dead being seen by more than one person at the same time. There is no veridical element, as the fact of death was known to one of the percipients. The interest arises from the fact that the phantasm was seen first by a single percipient and then, after an interval of about fifteen minutes, by the same percipient and a companion who had never heard of the dead man.

Both the percipients and also the place where the apparition

was seen are well known to Mr. and Mrs. W. H. Salter, and Mr. Salter's report of the case, after interviewing the witnesses, is printed below.

MR. SALTER'S REPORT.

In the year 1900 an old man named Charlie C. died at the Essex village where these events happened. I have questioned several of his neighbours who knew him when alive, and they all describe him as an unusually short man, between four and five feet high, habitually carrying a long stiek, which he used for driving his pigs (pig-keeping being his means of livelihood), and at the end of his life having white hair and whiskers. Very few people can estimate height accurately, and the figure given is probably an under-statement, but it may be taken as established that his shortness was exceptional and very noticeable.

He was found dead in his cottage one morning, having, according to local tradition, spent his last hours in trying to unearth his savings which were buried under the hearth. He was reputed "elose," and when some years later a small figure resembling him was seen sitting on a stile a few yards from the site of his cottage (which no longer exists) it was supposed that Charlie C. had come back to look for his hoarded wealth. I have not been able to ascertain exactly when his "ghost" was first seen: the percipients were two youths, one of whom was killed in the War, and the other has left the district, and cannot now be traced.

They reported what they had seen to a Mr. George H., who lived not far off, and the only importance of the incident evidently is that the first percipient on the occasion I am about to relate is a son of Mr. George H., who had heard family talk of Charlie C.'s ghost being seen.

The case was first reported to my wife and myself a few weeks after the second appearance of the little old man, on the 12th October, 1927, by the second of the two percipients, Miss Ethel G., who mentioned it rather casually in connection with another supposed supernormal occurrence, which was, in fact, nothing of the kind. Not until the lapse of some weeks further did we hear sufficient details to make it worth while investigating. I thereupon interviewed both percipients, and took down their statements. Miss G.'s statement was obtained first and is therefore printed first here, as follows:

On the 12th October, 1927, I was walking up [the] High Street, going south on the west side of the road, with Mr. Fred H., about 7.15 p.m. I was walking next the walk. There was some moonlight. [The moon was full on the 10th October.] As we passed the stile opposite [Mr. W.'s] house I saw a figure seated on the top rail of the stile. It looked to me like an old, white-haired man, very small, as if when standing he could not have been much more than four feet. He was wearing some sort of hat; I think a slouch hat. He had white hair, but I could not see his face owing to the shape of his hat. I could not see what clothes he was wearing. He held one hand out with a stick in it. I did not stop to look more closely.

After we had passed, as I did not recognise the man, I asked Mr. [Fred] H. who he was. He said he didn't know.

On the following Sunday I went to Mr. Fred H.'s house, and we started discussing things. I asked Mr. Fred H. if he had ever found out who that little old man was. He turned to his mother, and she asked me what little old man I meant. I then described him. She said it was supposed to be the ghost of the man who lived in the house which used to stand near the stile and was burnt down. She said he had been found dead on his hearth over where some money of his had been buried. Mr. Fred H. then said, "I knew all the time who it was, but I wouldn't tell her (meaning me), as I thought she would be frightened."

Mr. Fred H., independently and without having seen Miss G.'s statement, gave me the following account:

I saw the old man on the stile about 7 p.m. when walking from my house to meet Miss G. He was between four and five feet high, wore felt hat and overcoat, and dangled stick from his hand. I did not see his face then: I saw his grey hairs. He sat on top rail. I saw him again when walking with Miss G. at 7.15. That was the first night I had seen him.

Since then I saw him three times in October. On these other occasions there was no moon. It was hard to see him then.

I first heard about the old man appearing years ago: my people talked of it.

I forget the name: Charlie C., I think.

It is twenty-one years since the cottage was burnt down. He died before that.

I then read over Miss G.'s statement, and he added:

Having heard Miss G.'s account read over, I confirm it entirely.

(Signed) F. H., Nov. 24 [1927].

Mrs. George H., when spoken to, generally confirmed Miss G.'s account of the conversation at her house the following Sunday. She is not, however, certain whether Miss G.'s mention of the apparition *preceded* or not her own reference to Charlie C.'s ghost having been previously seen.

Mr. Fred H. is about twenty-five years old, and helps his father in a carting business: he was born in the village. Miss G. first came to the neighbourhood not quite two years before her experience of October, 1927: she is a trained children's nurse. Miss G. has never previously had any similar experience. Mr. Fred H. and his father and mother are all predisposed to take supposedly supernatural occurrences seriously. In particular, every year from October to Christmas they experience phenomena of a mildly poltergeist type in their own house.

The tradition of Charlie C.'s ghost does not seem to be widely spread in the village. It was unknown to Mr. W., who lives opposite the stile, and has resided in the village over forty years: to the doctor, who has lived about fifty yards away since before the War: to the tenant of the land lying just across the stile, who uses the stile constantly by day and night to see after his live stock; and neither my wife nor I had ever heard of the "ghost" till Miss G. told us of it.

The stile is of the ordinary kind: it is flanked on the north by a brick and rubble wall about four feet six inches high: behind the wall is a poultry run, six-foot wire netting supported by rough posts. On the north side of the stile is an ordinary farm gate, opening into pasture land. The site of Charlie C.'s cottage is about twenty yards further north.

There is a street lamp at no great distance, but it does not illuminate the stile direct: the light from it touches the wall ten yards from the stile, and is there cut off by an intervening cottage, thus, especially on moonless nights, creating a dark

"pocket" near the stile, which, however, gets a little faint light from Mr. W.'s house opposite, distant approximately eighteen yards. The moon was, however, at the time of the apparition a little past the full.

The possibility of some living person having been on the stile at 7 p.m. and again at 7.15 p.m. may, I think, be excluded. It is not a place where people sit on cold nights, and the weather was distinctly cold then; least of all would children be likely to be found there; and in view of Charlie C.'s almost dwarfish stature, none but a child would be likely to be mistaken for his "ghost."

Apparently the approach of the poltergeist season in the H. household, combined with family gossip as to Charlie C.'s "ghost" having been seen at the stile, produced a hallucination in Fred H.'s mind, which revived a quarter of an hour later and became transferred to his companion, who knew nothing of Charlie C. or of the ghostly associations of the spot.

W. H. SALTER.

NOTES ON PERIODICALS.

Zeitschrift für Parapsychologie. February, 1928.

The translation of Mr. Dingwall's report on "Margery" (*Proc. S.P.R.*, Vol. xxxvi, Part 98) is resumed after a long interval, a different translator being now employed.

Frau Maria Leinweber of Wohldorf, near Hamburg, narrates some personal experiences in table-tilting. The experiences are remote and the account is uncorroborated, but Frau Leinweber inspires confidence as a narrator, and the paper is worth pondering over. Some of the incidents described undoubtedly suggest telepathy from one of the sitters (*not* touching the table), and one incident (p. 76) goes beyond such an explanation. On the other hand, deliberate and repeated statements are described which are not in accordance with real fact. On the whole the paper tends to revive in one the impression how abstruse, complicated and mysterious the subject is!

Herr Florizel von Reuter describes an interesting case of automatic writing connected with his visit to Ireland in company with his mother. The incident, which occurred in August, 1927, at the Royal Hotel, Giant's Causeway, certainly suggests at first sight *post-mortem* action by the deceased mother of the hotel-owner.

Professor A. Kronfeld continues to comment on Evelyn Underhill's work, and Professor Richard Hoffmann of Vienna has an article on "parapsychical" elements in St. Paul's experiences.

Studienrat Dr. Olaf Garben of Hamburg discusses Indian conjuring and brings forward the evidence of a certain Herr Oscar Schlosser, who avers having been present in the autumn of 1911 at a fakir performance at Singapore, at which sitting the photographic camera failed to register some of the things the observers saw. Herr Schlosser's evidence is given at first hand (it appeared at first in the paper *Hamburg 8 Uhr Abendblatt* of July 17th, 1927), and, whatever may be thought of it, is a valuable contribution to a very tantalising subject. I may add, as I have narrated elsewhere (*Zeitschrift für Kritischen Okkultismus*, I. Band, p. 197), that a similar statement was also made to me many years ago by an eye-witness. Unfortunately, all my efforts to get from this naval officer a written account were of no avail!

Count Klinckowstroem discusses the same fascinating problem. In view of his well-known sceptical attitude, it is instructive to see him discussing such cut-and-dried explanations of the whole matter by fraud as M. Heuzé's. On the other hand, I very much hesitate to endorse the conclusion apparently arrived at by Dr. J. B. Möller, a Rostock physician, that mass-suggestion was practised by an Indian conjurer in 1919—at the Copenhagen "Tivoli." This, I confess, seems to me in the highest degree improbable.

Studienrat R. Lambert, who has, as is well known, made a special study of Eusapia Paladino's phenomena, prints a long letter sent him by Professor Courtier, the well-known author of a report on E. P.'s séances given by her at the *Institut général Psychologique* in 1905-1908. In this letter M. Courtier declares—an interesting admission—that he has always been convinced of the genuineness of some of E. P.'s [table-] levitation phenomena, without, however, being in possession of data which would permit him to impose this conviction on others.

"Has Psychological Research any Practical Value?" is the title of an article by Mrs. Helen C. Lambert of New York, who describes in it the work done by Dr. Titus Bull. This gentleman, as many members of the S.P.R. know, starts in his treatment of insanity from the presumption of the reality of spirit possession: he is helped by "workers" from the Beyond, and avails himself

of the services of a medium, Mrs. Duke. Studienrat Lambert calls attention in a footnote to the way in which Dr. Bull's methods confirm those used by other researchers, such as Dr. Wickland and Dr. Magnin.¹ Whatever may be thought of the *bien-fondé* of Dr. Bull's presumption, this is surely a case of "by their fruits shall ye judge them," or of "the end justifying the means." If by taking "spirits" at their face value we can relieve any appreciable amount of human suffering, let the plunge be made—provided that it be limited to one narrow domain for practical purposes only.

Out of the many notices contained in *Kleine Mitteilungen* I select one which informs us of the foundation of an Austrian Society for Psychical Research. This Society is presided over by Professor Hans Thirring, Professor R. Hoffmann (mentioned above) being vice-president and Countess Z. Wassilko-Serecki (the well-known protectress of Eleonore Zügun) secretary.

We heartily wish the new organisation a fruitful and not too trying career!

Zagadnienia metapsychiczne, Nos. 13-16, 1927. In an interesting paper on "Supernormal Perception of Sense Impressions," Dr. Klesk attempts to prove that our senses afford us no criterion of the reality of the phenomena we perceive. He concludes that in Psychical Research instruments of control are indispensable, the evidence supplied by these instruments being alone of any value for science.

The Warsaw Society of Psycho-Physics prints a *procès-verbal* of experiments made with a canine celebrity, "Bim," a "bull-dog boxer" belonging to M. Sadowski. In the presence of twenty-one members of the Society and the owner, the dog answers questions by a certain number of barkings, in accordance with a "code" agreed upon (one for "yes," two for "no," etc.). The dog has its eyes fastened on its master, and when it is blindfolded, the results are negative. Still, two or three experiments succeeded, M. Sadowski being in another room and the door between the two being shut. The questions are, however, put aloud. The dog answers correctly that $2 \times 3 = 6$, that $2 \times 2 = 4$, that $\sqrt[2]{25} = 5$.

Altogether sixteen experiments are narrated. They justify us in wishing that such trials might be repeated.

¹Cf. Also Dr. Walter Prince's paper in *Bulletin No VI*, of the Boston Society for Psychic Research.

Two Societies print reports of their activities: the Polish Metapsychical Society founded in 1926* (not to be confused apparently with a Polish Society for Psychical Research), and the Warsaw Psycho-Physical Society.

I may be permitted to express the hope that henceforth these numerous bodies will give more attention to the investigation and proper authentication of spontaneous cases than hitherto.

A supposed spirit-photograph taken at a séance of Guzik's shows us two very orthodox spirit-forms dressed in white and floating in the air: they contrast favourably with the materialised monkeys, prehistoric men, etc., supposed to haunt this medium's sittings.

M. Zytomirski has another article on the etheric body.

Dr. Czubrynski discusses at length the "mediumship" of Mme. Sabira Hurasowicz. The experiments narrated took place in the rooms of the Polish Society for Psychical Research and at Dr. Sokolowski's. Most of these consisted of descriptions given by the medium of persons who had been in contact with objects handed to Mme. Sabira. The psychometric descriptions given were sometimes very detailed and in some cases exact. The medium was rather vague so far as geography and time were concerned, and we are told that the prehistoric era was completely impenetrable to her! As in M. Ossowiecki's case, we are told, impressions connected with living beings were perceived much more easily than those connected with "dead nature" (*martwa przyroda*). Several instances are given which induce Dr. Czubrynski to believe that the source of the knowledge shown is derived not from the objects themselves, but from the minds of those present.

P.-P.-S.

REVIEW.

LEILA HOLTERHOFF HEYN ET RENÉ MAUBLANC: *Une éducation paroptique. Découverte du monde visuel par une aveugle*. N. R. F., Paris, 1926. 224 pages. 10 fr. 50.

M. René Maublanc, "ancien élève de l'École normale supérieure, Agrégé de Philosophie," tells us that after reading in 1921 Jules Romains'¹ treatise on paroptic vision, he felt that the subject

¹ *Nom de plume* of M. Louis Farigoule, "professeur agrégé de l'Université" (and author of the very witty but *méchant* play, "Knocke ou le

was worthy of a thorough investigation. He was present at some experiments (November 1922-January 1923), concluded that "the facts were undeniable," and tried then to investigate on his own account. His first attempts were rather unsuccessful, when he learnt that in September 1927 a Mrs. Leila Holterhoff Heyn had written M. Jules Romain from New York saying she intended going to Europe and wanted to see him. She added that she was blind, had studied psycho-analysis and medicine, and was well known in New York. She arrived in Paris in December, but M. Jules Romain was ill and advised her to apply to M. Maublanc.

Mme. Heyn has been completely blind since the age of a year and a half, and has two artificial eyes. Two medical certificates printed in the book attest her blindness, and the fact is absolutely beyond doubt. This calamity has not prevented her, however, from studying at Columbia University and in Berlin and from understanding several languages.

M. Maublanc called on her for the first time on 21st December, 1924, but was able to begin his "subject's" education at the end of January only. He had altogether sixty-nine séances—with intervals—the last described taking place on the 15th of October, 1925. Apparently other sittings have taken place since (p. 194), but we find no particulars about them.

They never lasted more than an hour, M. Maublanc tells us, generally three-quarters of an hour.

He began by putting Mrs. M. into a slight hypnotic trance, which together with M. Jules Romain he calls *régime d.* After a very short time Mrs. H. was able to plunge herself into that state without external aid. Some subsidiary details were subsequently varied; for instance, it was decided that after closing her eyes at the beginning for a short time she might open them again after M. Maublanc had counted up to thirty, that her eyelids should not feel tired.

trionphe de la médecine"). The treatise in question is entitled *La vision extra-rétinienne et le sens paroptique*. Paris, N.R.F., 1920. After some theoretical considerations on the anatomy and physiology of the skin and on experimental psychology, the writer narrates the result of his experiments (objective experiments with "clairvoyants" and blind people, subjective experiments on himself), puts forward the explanations he thinks possible, and formulates a theory of his own: that of the *ocells* or microscopic organits (*sic*) of vision, localised in the human tegumen.

The first paroptic trials were attempted at the third sitting and indefatigably pursued up to the end.

M. René Maublanc claims that by dint of education and perseverance he has been able to make Mrs. H. "see." "She distinguishes day from night, she knows the sun. She has created for herself a whole new world, the world of colours and visual forms. She has learnt to know our visual signs, letters, numbers and drawings. She lives in another space. Her existence has become richer, has been transformed" (p. 146).

He further tells us that Mrs. H. has become capable of seeing through the various parts of her body: through her face in the main, more through her cheek-bones and eye-lids, she says, than through her forehead. Rather well through the fingers. A little through the nape of the neck (*ibidem*).

On the other hand, this "vision extra-rétinienne" appears to be most capricious. "Why," asks Mrs. Holterhoff Heyn, whose account (translated from the English) follows in the book that of M. Maublanc, "was I unable in the course of a journey in Switzerland and in Italy to see anything in the mountains? Why, on the contrary, in my good days, was I able to perceive, in a gondola, the water of Venice? Why did it even give me an almost pleasant feeling of colour? Why can I on certain days perceive objects at a distance and not those which are close to me? Why have I never seen the sky whilst being sensible of the sun" (p. 193).

To the Psychical Researcher the experiments dealing with the discerning of colours and—especially—the *reading of words* are undoubtedly the most interesting by far. It is difficult not to feel strongly impressed by the accounts. So far as the colours (red, blue and yellow chiefly) are concerned the results obtained exceed most undoubtedly what chance-coincidence can produce: still mistakes are in most cases not infrequent. But when it comes to the word-reading chance guessing is altogether out of the question. I will content myself with two or three examples sufficiently striking. The first is particularly deserving of attention, because the sitting in question is one of the very few when a third person was present (the lady companion, who *may* have been present at all—see further on—has preserved on the subject a complete silence).

On 12th October, 1925 (68th séance), M. René Maublanc pulls

out of his pocket a copy of the newspaper *Le Quotidien*, and requests Mrs. Heyn to read the title. At first she finds out that the letters are red, she then reads the following letters: *i, n, i, d, e, n*. She then says the first is a capital *G*, confusing it with *Q*.... She then reads *n, a* (corrected as *o*), then "ti," and reconstitutes the word *Quotidien*. She fails to see the "Le" (p. 145).

M. André Cusenier, a friend of M. Maublanc, is present at the séance.

On 23rd September, 1925 (64th sitting), M. René Maublanc places under a sheet of glass in a small frame a piece of white pasteboard, upon which he has written in Indian ink and in capital letters, 5-6 centimeters high, the words "Vision extra-rétinienne" in two lines.

Mrs. H. begins by recognising the number of lines and the length of each line. She then reads separate letters in the following order: *R, e, n, i, t, e, o*. She begins to place them in order, reading *r, e, i, n, t*. She inserts the "t" at the third place and quickly completes the word "rétinienne." She then recognises "extra" and "vision" (p. 137).

On 8th October, Mrs. Heyn reads "without difficulty" (but after some groping) the word "Volonté" (being the name of a new paper which has just appeared) and the word "vouloir" (for "voulait"), the leading article being so entitled. Two days later she reads the word "Mistress" (*sic*) preceding her own Christian name and surnames, and guesses that her own name is meant. In this case, again, the words are written in Indian ink upon a piece of pasteboard and are placed under a sheet of glass; they are 5-8 millimeters high (p. 143). (Of course, practically the experiment amounts here almost to the reading of *one* word only.)

Such results are, it will be admitted, extremely remarkable. Unfortunately, they are undoubtedly vitiated to a certain extent.

M. Maublanc tells us that it was "quite necessary to guide the subject at close quarters (*de très près*), and to encourage her at every moment. It is impossible to let her toss about alone. Could we teach a child to read if we do not encourage it, if we do not correct its mistakes? At a test sitting (*séance de contrôle*), where a possible fraud must be eliminated, those present obviously must not help the subject. But at education sittings such help is indispensable" (p. 71). Possibly it is: the whole question is how far the help afforded by the experimenter goes. In the René Maublanc-Mrs. Holterhoff Heyn case I am afraid it went pretty far.

On the other hand, one must not exaggerate matters. Judging by Mrs. Holterhoff Heyn's account which follows M. Maublanc's this lady is not only highly cultured, but quite a *personne d'élite*. Her interest in the experiments was both individual and scientific. Is it possible to believe that she was deluded? that she believed herself to see, when, as a matter of fact, she was merely prompted by her teacher, who was simply suggesting to her what she was to see? Surely such an explanation is inadequate.

Undoubtedly both accounts are sadly wanting in some particulars. Telepathy is hardly mentioned as a possible explanation; involuntary whispering is, I believe, not mentioned at all. As I am writing these two words my memory goes back some forty-two or three years. I had when a boy a teacher who was in the habit of whispering himself the answers to the questions he put me. I very often availed myself of this—undoubtedly unconscious—habit. I do not think the explanation of the results obtained by M. Maublanc lies in such whispering (much less audible than in my teacher's case), which might have been unconsciously picked up by Mrs. H. H. and then externalised and transformed into alleged vision. But surely such an explanation ought not to have been lost sight of!

Mme. Heyn's lady-companion was present, M. Maublanc tells us (p. 31), at the sittings, though it is not quite clear if she was *invariably* present. If so, her testimony would have been very valuable. It is not given.

In most cases—as my readers may have judged by themselves—the description of the experiments is far too brief. In some cases this brevity is almost irritating. Mrs. H. H. tells us, for instance, that “a few days ago I was able to decipher a word quite alone. It took infinite time, and I was as tired as I would have been after a whole day's work. Still I succeeded, and I had exactly the impression a little child has when reading its first word” (p. 192). It does not even occur to the writer—a most distinguished, in fact a superior woman, I repeat, judging by her own account—to explain to us *how* she ascertained that she had correctly deciphered the word!

On p. 126 M. Maublanc tells us that on 7th September (1925) Mrs. H. H. stated to him that she went to the Comic Opera the day before, and saw very distinctly the stage and the artistes. “She can see, however, only one person at a time. If she fastens

her eyes upon him when he appears on the stage she can follow his movements."

No evidence whatever is given that in such a case—similar to not a few others—we have not to deal with a purely subjective impression. Such inability to distinguish between what may be subjective and what is undoubtedly objective is disconcerting.

Scientifically speaking, the book *Une éducation paroptique* leaves, therefore, much to be desired. Still, it is a fascinating book written with obvious sincerity and in good faith. Also a very puzzling book—of which the bibliographical part (pp. 203-227) is not, perhaps, the least interesting. P.-P.-S.

SHORT NOTICES.

The Mind. Edited by R. J. S. McDOWALL. With an Introduction by ERNEST BARKER. 8vo, pp. xvi, 316. London, 1927. Price 8s. 6d. net.

In this course of lectures a number of specialists were given the opportunity of expressing the attitude of their several sciences to the problems of the mind. It says much for Dr. McDowall's impartiality (though perhaps more for the inevitable trend of contemporary thought) that of these lectures his own, from the point of view of Physiology, is the only one in which the obsolescent epiphenomenal or parallelist view is still maintained. All the other lecturers, in varying degrees, and from their varying standpoints of Psychology, Psychotherapy, Physics, Philosophy, Education, Aesthetics, Anthropology and Sociology, would agree with Dr. Julian Huxley, a member of our Council, who, speaking from the point of view of Biology, concludes (p. 3) that "the bill cannot be met except by the assumption that consciousness has evolved from more primitive properties of life which belong to the mental category."

T. K. OESTERREICH, *Les Possédés*. Authorised translation by RENÉ SUDRE. 8vo, pp. 478. Paris, 1927. Price 30 francs.

Our Corresponding Member Dr. Oesterreich's learned work on possession is well known to students of the anthropological side of psychical research. A work which attempts to pass in review so large a subject in all its manifestations among the uncivilised, the archaic and the classical peoples, as well as in contemporary times, must necessarily be at times somewhat superficial. But

on the whole the information is sound and the psychological interpretation convincing. M. Sudre's translation, like all his work, is thoroughly efficient.

E. CLEPHAN PALMER, *The Riddle of Spiritualism*. 8vo, pp. xiv, 146. London [1927]. Price 4s. 6d. net.

In this volume is reflected the state of mind produced in an average journalist, at the outset wholly ignorant of psychical phenomena, by a brief intercourse with spiritualists. Although he apparently did not consider it necessary to get into contact with English students of psychical research, he came to the conclusion that, while it is still necessary to keep an open mind, the weight of evidence is, on the whole, somewhat in favour of those who maintain a scientific attitude.

C. DE VESME, *Histoire du Spiritualisme expérimental*. 8vo, pp. xxviii, 684. Paris, 1928. Price 35 francs net.

M. de Vesme's book is an unsystematic survey of a variety of mysterious phenomena as found in all parts of the world and at all times. Wandering from the origins of religions to the *mana* of certain uncivilised peoples, and from ordeals by fire and water to dowsing, it is a little difficult to perceive the author's intention in calling his book a history of spiritualism.

Vohn Esfoma. 8vo, pp. xvi, 220, 2 ill. Privately published [1927].

The community known as "Faithists" produced their "new Bible," the *Gospels of Oahspe* (S.P.R. Library, 7 N17) in New York in 1884. They have now changed their name to "The Esean Community of India," and have published this new manifesto. It is an interesting specimen of the printer's and binder's art.

AELFRIDA TILLYARD, *Spiritual Exercises and their Results*. 8vo, pp. viii, 216. London, 1927. 7s. 6d. net.

Mrs. Graham (Aelfrida Tillyard's) essay in psychology and comparative religion is a good deal more than it claims to be in its modest sub-title. For the author breaks much new ground in her survey of the spiritual exercises, chiefly the meditations, taught and practised in Hinduism, Buddhism, Islam and Christianity. The application of modern psychological principles to these practices yields results interesting not only to the theologian, but to the student of psychical research as well. This may be seen particularly in the section dealing with visions and "auditions" in the Christian practices (pp. 184 *et seq.*). Th. B.

JOURNAL

OF THE

Society for Psychical Research

NOTICE OF MEETING.

A Private Meeting of the Society

WILL BE HELD IN

THE SOCIETY'S ROOMS,

31 TAVISTOCK SQUARE, LONDON, W.C. 1.,

ON

WEDNESDAY, JUNE 6th, 1928, at 5 p.m.,

WHEN A PAPER ENTITLED

“Evocation of the Dead in Madagascar”

WILL BE READ BY

MR. THEODORE BESTERMAN.

N.B.—No Tickets of Admission are issued for this Meeting. Members and Associates will be admitted on signing their names at the door.

NEW MEMBERS.

De Laumont, Comte Marquiset, 32 Avenue Malakoff, Paris.

Giles, E. V., The Firs, Dursley, Glos.

Gurdon, J., 44 Pont Street, London, S.W. 1.

Rawitzki, Dr. Carl, Friederikstr. 12, Bochum, Germany.

Saltmarsh, Mrs. H. F., Woodcote, Lynton, N. Devon.

Scaife, J. D., Coddington Hall, Nr. Newark, Notts.

Wallace, Miss Margaret, 18 Marlborough Place, London, N.W. 8.

MEETING OF THE COUNCIL.

THE 247th Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Thursday, April 19th, 1928, at 5.30 p.m. the PRESIDENT in the Chair. There were also present: the Right Hon. G. W. Balfour, Professor Julian Huxley, Mr. W. H. Salter, Mrs. W. H. Salter, Dr. F. C. S. Schiller, and Dr. V. J. Woolley; also, Mr. Theodore Besterman, Hon. Librarian, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct. Seven new Members were elected. Their names and addresses are given above.

The Monthly Accounts for March, 1928, were presented and taken as read.

Arrangements for the Private Meeting on April 24th, and the requisition of a Special General Meeting by a small group of members, were considered.

Resolved that the following Resolution be entered in the Minute Book and a copy sent to Mrs. Baggally:

The Council have learnt with regret of the sudden death after the meeting on March 14, 1928, of Mr. W. W. Baggally, an old and valued Member of the Society and of the Council.

They desire to put on record their keen appreciation of the many services which Mr. Baggally rendered to the Society, and to express their deep sympathy with Mrs. Baggally and her son in the loss they have sustained.

LIST OF DONATIONS TO THE LIBRARY.

Viscountess Grey of Fal-					Mrs. Carpenter	-	-	£1	1	0
lodon - - - -	£25	0	0		Professor E. R. Dodds	-	-	1	1	0
Sir Oliver Lodge, F.R.S.	25	0	0		Miss A. V. Dutton	-	-	1	1	0
Sir Lawrence J. Jones, Bart.	10	0	0		The Hon. Everard Feild-					
Mrs. Henry Sidgwick	-	10	0	0	ing - - - -	-	-	1	1	0
Mr. W. S. Montgomery					Mrs. Hopkinson	-	-	1	1	0
Smith - - - -	10	0	0		Mr. H. F. Saltmarsh	-	-	1	1	0
Miss Irene Putnam (\$25) -	5	1	5		Lady Sybil Smith	-	-	1	1	0
Mr. E. N. Bennett -	5	0	0		Mr. F. J. M. Stratton	-	-	1	1	0
Mr. A. R. Bonus -	5	0	0		Mr. T. E. Wood	-	-	1	1	0
Mr. O. H. Browne -	5	0	0		Anonymous -	-	-	1	0	0
Lady Dewar -	5	0	0		Miss A. M. Brown	-	-	1	0	0
Rev. W. S. Irving -	5	0	0		Rev. A. T. Fryer	-	-	1	0	0
Mr. W. H. Salter -	5	0	0		Mr. G. W. Lambert	-	-	1	0	0
Mrs. W. H. Salter -	5	0	0		Mr. David J. Lewis	-	-	1	0	0
Dr. F. C. S. Schiller -	5	0	0		Hon. Mrs. A. Lyttelton	-	-	1	0	0
Dr. Walter F. Prince	-	4	0	0	Mrs. Henry Pennington	-	-	1	0	0
Mr. I. C. Gröndahl -	3	3	0		Mr. Dudley D. Pontifex	-	-	1	0	0
Mrs. Gaskell -	2	2	0		Mr. Blewett Lee (\$5.00)	-	-	0	19	6
Mrs. Vatcher -	2	2	0		Mr. Harrison Bowne					
Mr. A. Weldon -	2	2	0		Smith (\$5.00) -	-	-	0	19	6
Mr. O. Herrmann -	2	0	0		Mr. Kenneth Carruthers	-	-	0	10	6
Mr. J. Arthur Hill -	2	0	0		Mrs. Kenneth Campbell	-	-	0	10	0
Mrs. C. E. Jenkins -	2	0	0		Miss S. E. Perkins	-	-	0	10	0
Mrs. Henry Arnold -	1	1	0		Mr. F. D. Perrott	-	-	0	10	0
Mr. W. R. Bousfield,					Dr. A. N. Pollock	-	-	0	10	0
K.C., F.R.S. -	1	1	0		Miss A. E. White	-	-	0	10	0
Mr. Staveley Bulford	-	1	1	0	Miss Candler -	-	-	0	5	0
Mrs. Harry Burton -	1	1	0		Mr. E. S. Thomas	-	-	0	5	0
Lady Butt -	1	1	0		Anonymous -	-	-	0	2	6
Miss Campbell-Lang	-	1	1	0						

CASE.

L. 1284. SOME EVIDENCE OBTAINED AT RECENT SITTINGS WITH
MRS. LEONARD AND MRS. BRITTAIN.

WE have received through Miss H. A. Dallas a report on certain incidents which occurred at two sittings, one with Mrs. Leonard, the other with Mrs. Brittain, at which Miss Dallas was present, in the first case as note-taker, in the second as sitter. The sitter at Mrs. Leonard's was a friend of Miss Dallas's, Mrs. John, and the sitting took place on August 20, 1926; Miss Dallas's sitting with Mrs. Brittain took place on the following day.

In sending an account of these incidents to the Editor, Mrs. Salter, Miss Dallas wrote as follows:

INNISFALL, CRAWLEY, SUSSEX,
March 1, 1928.

. . . I enclose an account of an experience I had in 1926. I think you may like to print it in the *Journal*. . . Mrs. John is quite willing that her name should be printed, but please do not print her address. . . .

H. A. DALLAS.

With this letter were enclosed the two following statements:

1. *Statement by Miss Dallas.*

During the month of August 1926 I visited Mrs. Osborn Leonard in the capacity of note-taker with a friend. The interview was long and satisfactory; one of her two sons appeared to be communicating the whole time. Towards the end of the sitting one or two remarks were addressed to me. The communicator told me that when my time came to pass on I should not have a long illness, but I should just "drift out." Needless to say I had asked no questions, and I was too intent on taking notes to be thinking of my own concerns.

On the following day I had an appointment with Mrs. Brittain for myself. After a while, during which messages from my own relatives were given, I asked: "Is there any message for the friend I was with yesterday?" I gave no name or information connected with her. At once the response came; both sons were referred to and messages were given inclusive of details of which I was ignorant; for instance, the father's name was mentioned. This I did not know, as my friend had been a widow for some time when I first made her acquaintance within recent years.

Then, unsolicited, I was told: "You will not die of disease, you will just drift over." Almost the same expression was used as on the previous day. I was not anxious about my health, and I was quite unaware of the fact that I should have to go into hospital, before the close of the year, for a serious operation, which has been successfully performed.

The incident seems to me worth recording and sending to our journal, because it seems to indicate that the same intelligence was in communication on successive dates through two mediums,

and it suggests that this intelligeneer wished to give me some assurance with regard to my health, which was quite unsought, and in view of future events, more opportune than I knew.

I may add that I had never seen or known my friend's son, but that the statement was made at the interview with Mrs. Leonard that he had come into contact with relatives of mine in the Unseen life. This might account for his being able, through "Feda," and through "Belle," to give the message which I received on both occasions.

H. A. DALLAS.

2. Note by Mrs. John.

There is a very interesting sequel to this sitting with Mrs. Osborn Leonard. Miss Dallas, who had kindly taken notes for me, returned home with me to spend the night, as she had an appointment the following morning with Mrs. Brittain at the L.S.A. We were both very tired, so did not discuss the experience much, and the notes being very straightforward did not need revising. Before leaving in the morning Miss Dallas asked, would I like her to ask Mrs. Brittain if there was any message for me? I gladly fell in with her kind thought and the result is here given.

After receiving some evidential messages herself during a pause, she asked: "Is there any message for the friend I have just left?" The answer came: "She is better for your visit" (which was very true). It went on:

There is a boy here who was killed flying. Such a lovely boy—broad in figure but rather thin; 19 to 23 years of age. I hear Mum and Mater. A brother with him slightly taller than the other boy—two—brothers—one jolly, loving, affectionate, the other more reserved. I also get a short name like Jim. They say they know their father better now.

H. A. D. Can they send her a message?

Give their love. She did something for one that she did not do for the other. They are so glad she has pulled herself together. There is another brother—in the body—they are calling him the Kid—very nice (Mrs. Brittain then said something which gave her the impression they wanted to chaff him and she added): They would like to pull his leg.

Her husband, two sons, and her mother who passed on rather suddenly.

(A name Lily or Lizzie was then mentioned.) She is very well in herself, and going on as they would wish. They are very satisfied with what she is doing, that she has settled down after being the "Wandering Jew." (This was twice repeated, as if it were specially to be impressed on H. A. D.).

Now I think these messages simply extraordinary in view of the fact that I was not there, nor anyone nor anything connected with me. Mrs. Brittain is I know a wonderful psychometrist, but this goes beyond.

To take the messages in their sequence:

My eldest boy was not killed while flying, but he was in the flying corps at the time of his death, and his passing on was so sudden and unexpected that it was a very reasonable error to conclude that he was killed while flying.

[This error was not due to thought transference from me, as I knew that both the sons died in their beds. H. A. D.].

The physical description though scanty was good, for he was *remarkably* broad for his height which was medium. He was 30 when he died, but both he and his brother looked much younger than his age.

The *Mater* too is good. Thousands of boys call their mothers *Mum*, as my second boy did, but my eldest son invariably addressed me and wrote to me as "*Mater*," a rather uncommon title in these days.

His brother was slightly taller, and the character description of the two is exact.

"Jim" was the name of my husband, and to understand the reference they made to him I must explain. There had been an estrangement for some years, though they always retained their affection for him.

[I was quite unaware of this, and of her husband's name. H. A. D.].

I nursed one boy for nearly four years; the other had professional nurses for the short time he was ill.

The other brother, in the body, is clearly my youngest son, and "the Kid" was one of their many titles for him; their chaffing and leg-pulling at his expense when in his later teens is well remembered by all who knew them.

[This detail and the nickname were quite unknown to me. H. A. D.].

Then their mutual satisfaction at my settling down after being the Wandering Jew very clearly refers to the fact that we are now settled in a house that is a real home, after living in flats and hunting about for a suitable house for many years; so that taken altogether I think this experience of Miss Dallas on my behalf really remarkable.

The only error as far as I can tell was about my mother; but as I was only two when she died Mrs. Brittain may be right about that; nor do I recognise "Lily" or "Lizzie."

M. JOHN.

In reply to a subsequent enquiry by Mrs. Salter, Mrs. John wrote that her eldest son had died on February 26th, 1919, and the younger on January 31st, 1923. Miss Dallas never met either of these young men; her acquaintance with Mrs. John began on April 17th, 1923.

THE CASE OF THERESA NEUMANN.

WE print below a short history of the remarkable case of stigmatisation which has recently occurred at Konnersreuth, and has aroused widespread interest. This account is derived from various reports published from time to time in newspapers and periodicals (chiefly foreign), for most of which we have to thank Count Perovsky-Petrovo-Solovovo.

The subject of the experience is a Bavarian peasant girl, Theresa Neumann of Konnersreuth, now twenty-nine years old. A report of the case by the Rev. Herbert Thurston, S.J., appeared in *The Month* for June 1927; from this report, which is founded on a series of articles by Universitäts-dozent Dr. John Hollnsteiner, contributed to *Die Pforte* of Nuremberg, we quote the following extract, giving the early history of the case:

Down to the time of the war [Theresa Neumann] is said to have been strong and healthy, and in the spring of 1918 she was doing heavy field work as a farm hand. At that date a fire accidentally broke out in the homestead where she was employed, and to prevent this from spreading every available recruit was called upon to form a chain and pass buckets of water from hand to hand to

pour upon the threatened out-buildings. As a result of three hours spent in this strenuous exertion Theresa collapsed, suffering intense pain in the lumbar region. She did not at once resign herself to the life of an invalid. On the contrary she struggled on with her work till the autumn, doing odd jobs about the farm, but another severe strain, incurred at this time, brought on an attack of paralysis, or at any rate something of that nature, which made her a permanent cripple and confined her to her bed. In 1919 an affection of the eyes supervened and she lost her sight. . . . She did not pray for the restoration of her health, but on April 29, 1923, the day of the beatification of Sœur Thérèse of Lisieux, whom she had always honoured with a simple childlike devotion, her sight was quite unexpectedly given back to her. However, she still remained bedridden and a cripple. Two years later, on the day of the canonization of the same holy Carmelite (May 17, 1925), as she seemed to be passing through some strange crisis, the parish priest, her confessor, was called to her. He found her entranced, her eyes immovably fixed upon vacancy, her hands outstretched, her face radiant. A few minutes later she suddenly sat up in bed, a thing which for six years had been quite beyond her power. She stated positively that she would now be able to stand and walk, and her mother found that her left leg which had so long been doubled up under her had become normal and was now extended like the other.

After this there was for some months a general improvement in the girl's condition, although in November 1925 "an acute attack of appendicitis was diagnosed which rendered it imperatively necessary to operate that same evening." Of this she seems to have been cured in a few hours in response to prayer, and the doctor was "able to satisfy himself that all trace of inflammation had disappeared."

The characteristic phenomena of stigmatisation did not occur until shortly after Shrove Tuesday 1926, when "blood began to run from both eyes." Father Thurston notes

the rather curious coincidence that for some little time before this the case of Elena Ajello, which was being studied pathologically by Professor Bianchi of the Naples University, had been much discussed in the Catholic newspapers. Tears of blood formed one of the most striking features in the ecstasies of Elena, and

while we have no thought of hinting that Theresa was fraudulently, or in any way consciously, imitating the Italian ecstasica, the whole subject of suggestion is so mysterious and the action of mind on body has been as yet so imperfectly investigated, that we cannot exclude the possibility of some influence from this source. Before Passion Sunday, without any assignable cause, there appeared on the left breast, in the region of the heart, a wound which at times bled profusely but did not suppurate. But it was only on Good Friday itself that the climax was reached. On that day she became a spectator, as it were in a vision, of all the scenes of our Lord's Passion, and, like so many other stigmatics, enacted them in some sense in her own person, suffering at three o'clock the very pangs of the death agony. Besides this she felt cruel pains in her hands and feet, and since that time hands and feet have been marked with traces of wounds, normally covered with a brownish scab, but in certain weeks in which she passes into ecstasy on the Friday, opening and discharging clear arterial blood.

In December 1926 Dr. Hollnsteiner witnessed the phenomena of ecstasy, and his account of them is given by Father Thurston.

Since that time the case has taken on another remarkable feature in the shape of a long period of almost complete fasting. Numerous references to this development will be found in the various foreign publications quoted or described below.

1. In the *Vossische Zeitung* (morning edition, August 17, 18, 19, 1927) are three articles on Theresa Neumann by Dr. Wolfgang von Weisl. Dr. von Weisl observed Theresa personally and at length on one afternoon only, but he had the opportunity of discussing the case with other persons who had observed it from the beginning. He personally examined the wounds on the hands, which gave him truly the impression of having been produced by nails. Dr. von Weisl concludes his articles by proclaiming his belief that conscious imposture is out of the question. He also repudiates the explanation of the case by hysteria and admits the genuineness of the stigmata, due in his opinion to the human will, strengthened by a three years' illness, dominating the body (*souveräne Beherrschung*).

The real difficulty in the case begins for Dr. von Weisl with the

alleged fact that Theresa Neumann does not seem to have absorbed any food for about seven months. For fourteen days she was closely watched in this respect by four Sisters of Mercy, whose conclusions were favourable to her claims. Still Dr. von Weisl is inclined to think that the girl takes some food at night in a somnambulistic state, and recommends that in order to test this hypothesis, she should be transferred to a clinic, where she could be effectively controlled. (The *Germania*, the leading German Roman Catholic organ, makes the same recommendation as Dr. von Weisl. See an article on September 17, 1927, by Dr. Wunderle of Würzburg.)

2. The *Frankfurter Zeitung* for September 8, 1927, has an article on the case by Herr Karl Wurzberger. This article, however, adds little to what has already been noted, and it need only be said that Herr Wurzberger accepts the genuineness of the stigmatisation and regards the alleged fasting as the most remarkable feature of the case.

3. In the *Kölnische Zeitung* of September 13, 1927, Dr. Rolf Reissmann has an article on "The Konnersreuth Occurrences," in which he asserts the genuineness of the phenomena, in particular of the stigmatisation. He gives an account of the ecstasies which, he admits, produce a deep impression even on those familiar with intense pathological cases. He finds the explanation of the phenomena in auto-hypnosis conditioned by the religious surroundings of Theresa Neumann's existence. In this connexion Dr. Reissmann mentions the extraordinary precision with which the ecstasies begin, also some muscular contractions common both to Theresa Neumann and to hypnotic subjects. He refers to the researches of Roth as proving that in the case of women when certain regular physiological processes are violently disturbed (which has been the case now with Theresa for some years), other bleedings begin regularly to take place.

Dr. Reissmann then discusses some aspects of the visions seen by Theresa in her ecstasies, which to him are evidence of their not being connected with the traditional teaching of the Catholic Church, e.g. the fork-shaped form of Christ's cross. He points out the similarity existing on this point, as well as others, between Theresa's visions and those of Catherine Emmerich, and suggests as an explanation telepathy, Theresa tapping some mind in her entourage to whom Catherine's visions are familiar. The same

theory is postulated to explain the Aramaic words pronounced by Theresa in the presence of Dr. Wutz.

Theresa's fasts—to him the most interesting fact in the whole case from the scientific point of view—Dr. Reissmann declines to discuss, though obviously inclining to admit their authenticity. He concludes by recommending that Theresa should be transferred to a convent where her case could be studied at leisure by a Commission including both Roman Catholic and official men of science.

4. The *Oberhirtliche Verordnungsblatt für die Diözese Regensburg* (Nov. 10, 1927) prints an official statement, dated October 4th, which certifies that the ecclesiastical enquiry into the Neumann case is "quietly and firmly going on." It states that Theresa was closely watched day and night for fifteen days by four nuns, who had been sworn in and then specially instructed for two days by Dr. Seidl of Walsassen. Two nuns had Theresa under constant observation; she was regularly weighed; various researches of a medical and chemical character were also made. It was ascertained that Theresa had not taken any food at all during the period in question (except the Host and a small quantity of water to enable her to swallow it). The official statement records as a peculiarly enigmatic fact that in spite of this complete fast two considerable decreases in weight were followed by approximately corresponding increases. At the end of the period of observation the Franciscan nuns were sworn in again. Theresa did not keep her bed during this period.

Dr. Seidl came to Konnersreuth nine times during the fifteen days, two of these visits taking place unexpectedly at night. Professor Ewald of Erlangen [see below] also attended occasionally.

The Bavarian Catholic clergy are authorised by the Bishopric of Regensburg to make such use of this statement as they think fit.

One of the most important and comprehensive statements of the case which has yet appeared is by Dr. G. Ewald, professor of psychiatry at Erlangen, to whom reference is made above. A copy of this report, which appeared originally in the *Münchener Medizinische Wochenschrift*, has been published in pamphlet form under the title *Die Stigmatisierte von Konnersreuth* (J. F. Lehmann, Munich), and may be seen in the S.P.R. Library. We print below a short abstract of some parts of it.

5. Dr. Ewald gives a detailed account of the stigmata, and also of the ecstasy, as he himself witnessed it on July 29th, 1927. He describes it as an "impressive spectacle," even to the eyes of a critical doctor. As to his general opinion of the case he refers to it as one of "clearly defined, unusually severe *Unfallhysterie*." From 1920 to 1925 the girl remained without medical attendance under the exclusive care of her parents and the village priest. Her thoughts became thus concentrated on religious subjects. On April 29th, 1923, Theresa was suddenly cured of her hysterical blindness; on May 17th, 1925, she had a vision of *St. Thérèse de Lisieux* or *de l'Enfant Jésus*, canonised on that day, and was cured of her paralysis. In November 1925 she fell dangerously ill with inflammation of the caecum, but almost on the eve of the operation was again suddenly cured, the abscess ("Douglas abscess") unexpectedly bursting. In all this Dr. Ewald sees nothing miraculous.

The origin of the stigmata he considers to be of a "clearly psychogenic nature, and to be sought in particularly intense auto-suggestion." He admits that nothing like genuine stigmatisation has ever been produced by hypnotic and experimental suggestion, but points out that "experiences experimentally induced from without are always inferior to a genuine inner experience in intensity and power of effect."

He then comes to what he considers the crux of the whole matter. Theresa claims not to have taken solid food since December 25, 1922, and not even to have taken any liquid, except a very small quantity of water to enable her to swallow the Host, between December 23, 1926, and July 1927, when she was put under special observation for a fortnight, that is to say, during a period of seven months. This claim Dr. Ewald regards as quite incomprehensible (*schlechterdings unbegreiflich*) for medical reasons which he gives. With regard to the special period of observation Dr. Ewald speaks very highly of the scrupulous care with which the four nuns discharged their duties, and analyses the results obtained in detail. He detects no flaw in the investigation, and admits that nothing suspicious was observed in the course of it; he still, however, maintains a sceptical attitude for the following reason: twice during the period of observation Theresa lost weight and twice recovered this loss.¹ Such increases of weight, says

¹ The losses were of about 8 lbs. and 3 lbs. respectively during the times when she experienced ecstasy; the corresponding gains about 6 lbs. and 5 lbs.

Dr. Ewald, are inexplicable ("denn aus nichts wird nichts"), and he therefore concludes by urging strongly that Theresa should be put under observation in a clinic, where her case could be investigated without bias of any kind.

6. In the *Frankfurter Zeitung* of November 25 and 26, 1927, there is a report on Theresa Neumann by Dr. Richard Stephan, *Chef-Artz der Medizinischen Klinik des St. Marienkrankenhaus*. Dr. Stephan accepts the authenticity of the phenomena and speaks highly of the facilities for enquiry which were allowed him. He says that the Regensburg Bishopric did all it could to have the case investigated in a clinic and that Theresa and her parents had—though reluctantly—given their consent, but withdrew it "owing to the awkwardness of a young physician." He apparently accepts the phenomenon of fasting not only during the controlled period, but for a time before and after this, for he refers to "a complete cessation in the taking of food and drink for a period of nearly twelve months." He does not, however, see anything miraculous, even in such a fact. The Konnersreuth phenomena offer to biology, he says, facts unknown only from the quantitative, not the qualitative point of view. The marvel of the human organism is only extended in an extraordinary way. The domain of the supernatural "which many seek and no one finds" has not been reached at Konnersreuth. The real explanation of the riddle seems to Herr Stephan to lie in the combination of childlike simplicity beyond the normal on the one hand, and on the other an intensity of faith unexampled for decades.

(As Count Solovovo points out in commenting on this article "a scientist who admits as authentic a case in which a human being absorbs no food for a year, and yet sees in this only a quantitative, not qualitative, extension of our knowledge of the human organism, whilst flatly rejecting a supernatural or spiritistic explanation, could hardly be brought to believe in any miracle whatsoever.")

No further startling developments appear to have occurred in Theresa Neumann's case up to the present time; the usual phenomena of ecstasy and stigmatisation were observed in Passion Week of this year.

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SOME QUESTIONABLE EXPERIMENTS IN TELEPATHY.

In a review of Mr. J. Sinel's book, *The Sixth Sense*, in the *Journal* for November, 1927, I pointed out that his theory of the function of the pineal gland as an organ for receiving telepathic communications rested very largely on a number of remarkable experiments which Mr. Sinel conducted some fifteen years ago, but that he had produced no corroboration for his interpretation. I also stated that Professor McDougall and I had gone over to Jersey to witness these experiments in April, 1914, but had found ourselves quite unable to endorse them, because Mr. Sinel's methods were so careless that they permitted to the sensitive normal perception of the pictures with which she was supposed to be impressed telepathically. I was aware that my review was damaging to Mr. Sinel's claims, but as I had informed him at the time of the explanation we had adopted, and he had attempted no reply, I did not think he would contest it now.

Neither has he sent any protest to the *Journal*, in which my review appeared. But quite a little controversy has arisen about his book in the *Literary Guide*, which is, I believe, the organ of the Rationalist Press Association. Mr Sinel's book was sponsored by Dr. Macleod Yearsley, a constant contributor to the *Literary Guide*, and was very favourably reviewed in the October Number. In the January Number there appeared a very temperately worded letter from Dr. Ivor Tuckett drawing attention to my adverse review of *The Sixth Sense* and quoting relevant extracts. In the February Number the Editor apologized to Messrs. Sinel and

Ycarsley for publishing this letter. In the March Number he published extracts from a longer document sent in by Sinel, in which he alleges that I was present at some very astounding successes of his sensitive in April, 1914. I at once wrote a brief but complete disavowal of Mr. Sinel's recollections; but the Editor has refused to publish it.

In order therefore that Mr. Sinel's experiments, endorsed as they seem to be in high Rationalist quarters, may not delude the unwary, it seems necessary to state that my memory was totally blank as to happenings of the sort Mr. Sinel now describes, and that it is quite incredible that if they had occurred, we should not have been eager to go on with the investigation of his sensitive. Still it seemed possible that as the human memory is proverbially fallible, mine might be as destructive of what had happened as his seemed to be creative of what hadn't; so I obtained from the archives of the Society the contemporaneous Report on the case, dated 19th April, 1914, which I had sent to Mrs. Sidgwick. There I found no mention whatever of most of Mr. Sinel's successes; the one exception was an experiment with three Greek letters to which, according to Mr. Sinel, "the reply was exact." But my account of this was that "nothing was produced that the girl could not have seen, owing to the way he [Mr. Sinel] held the pictures, except some Greek letters (interpreted as a scrawl) which I believe to have been an inference from the motions of my pencil." I had previously remarked that the girl was "as sharp as a needle, noticing everything and drawing clever inferences from the movements of the pencil in writing," and explained in this way a subsequent partial success at my last sitting, when I had to turn my back upon the lady, in order to draw a diagram. It is clear, therefore, that even at the time the impression left on my mind was practically total failure. And it is obvious that even the best reproductions of pictures prove nothing, if the medium is allowed to see the originals.

F. C. S. SCHILLER.

CORRESPONDENCE

CONCERNING THE ANNUAL GENERAL MEETING.

To the Editor of THE JOURNAL OF THE S.P.R.

March 11, 1928.

MADAM,—In the account of the recent Annual General Meeting, published in the *Journal* for March, 1928, I see that two words expressly inserted in one of my questions at that meeting have been omitted in the published version (p. 212).

My second question was, "How many physical mediums had been visited or investigated by the Hon. Officers during 1927?" By the omission of the words "or visited," the fact that no attempt whatever was made to discover if any physical mediums were worth investigating was suppressed. Now since from March, 1927, until January, 1928, the Hon. Research Officer has had the fullest and freest opportunity to carry out his own policy, and that policy is, according to his own statement at the General Meeting, to do nothing, may it not possibly explain the curious position of research during my last year's tenure of office in 1926, when as he truly stated at the meeting, no physical mediums were investigated?

Finally, lest it be thought that my own inactivity, which to those who know me appeared so inexplicable, was carried over to my private enquiries, may I add that in that period, when under the control of Dr. V. J. Woolley, no physical mediums were investigated by the Society, I had Willi Schneider staying in my house for seven weeks; visited Braunau during my annual vacation in order to see Rudi Schneider, and, in company with persons keener on research than the Society's Hon. Officers, obtained a sitting with a remarkable medium in London, whose exploits have been the subject of a considerable literature.

E. J. DINGWALL.

REPLY BY DR. V. J. WOOLLEY.

From the shorthand notes of the meeting it appears that both Mr. Dingwall and the Editor are slightly in error. He actually used only the word "visited" with no mention of investigation. The point, however, does not seem very important, because even Mr. Dingwall would hardly contend that the Honorary Officers should spend their time and the Society's funds in visiting mediums

unless some sort of investigation, however perfunctory and inadequate, was at least aimed at.

No statement that I made at the meeting could possibly be interpreted as a statement of a policy of doing nothing, and I think that Mr. Dingwall must have misunderstood me on this point. I said that I did not consider it proper to use the Society's funds in paying for occasional sittings in mixed circles with the ordinary professional physical mediums, because such sittings would almost certainly be fruitless. To the best of my recollection Mr. Dingwall, in all the time that I had the pleasure of working with him, never named one physical medium that he thought one of us should visit in such a way. If he had expressed a wish to visit one I am perfectly certain that neither I nor any other officer of the Society would have discouraged him on financial or any other grounds.

My recollection on this point is I think borne out by the last paragraph of his letter. His own "private enquiries" did not include such visits as he thinks the Society's officers should make. When he has to consider how to spend his own time and money to the best advantage, he entertains one remarkable medium for seven weeks, he visits another in Austria for several sittings, and only attends one sitting in London, and that one (if I have guessed his medium correctly) only after receiving a preliminary report which made him consider it worth his while to go.

In his own private enquiries he has followed exactly and precisely the policy which he so blames the Society's officers for adopting, the policy of spending comparatively large sums on a few noted mediums rather than of scattering odd guineas among the advertisers. The only difference lies in the fact that the reports of the Society's work are available for students either at the office or in our publications, while Mr. Dingwall's results, if any, are not.

V. J. WOOLLEY.

REVIEWS.

I. CHARLES RICHT, Membre de l'Institut, *Notre sixième sens*. Editions Montaigne, Paris. 253 pp.

In this little book, from which the usual charm of its author, the octogenarian Professor Richet, irradiates, an attempt is made

to present in a popular form the evidence for what the author calls the sixth sense. Under this term he includes what is generally known under the names of telepathy, thought-transference, clairvoyance and psychometry (a term which he rightly stigmatises as "detestable" [p. 113]). He does not discuss premonitions.

An imposing array of facts is marshalled by Professor Richet in order to prove his thesis, facts both spontaneous and experimental. Many of these are known already to members of the S.P.R., from whose most valuable records the author abundantly borrows; others are comparatively unknown or forgotten. To one of the two latter categories belong, *e.g.*, the experiments conducted by Professor Richet with "Stella" in the presence of a young friend of his whom he calls "Martin," experiments which seem strongly to tell in favour of telepathy from the latter (pp. 84-86); his experiments with the "hidden alphabet" (pp. 92-94); and the very curious experiments made by MM. Heymans, Brugmans and Weinberg in the psychological laboratory of the University of Groningen with a young student called Vandam (pp. 153-156). M. Richet rightly says he does not quite understand why the latter have been so little mentioned, and undoubtedly no less rightly suggests that this omission is due to the very scientific character of the trials in question (p. 153).

Of much interest is the chapter devoted to the author's own experiments with Ludwig Kahn (pp. 178-192). I know what may be urged against them. I confess that the results look suspicious both on account of Ludwig Kahn's antecedents and because of the very exactness with which the contents of the pellets are read. We are not used to such exactness and accuracy in results obtained through "second sight"! Another suspicious circumstance is the close similarity which exists between the performances of Ludwig Kahn and those of Bert Reesc (to whom, it is true, Professor Richet also thinks it worth while to devote a chapter, doing him, in my humble opinion, too much honour); and again another is the *multitude* of the pellets used. What happens to one pellet only may probably be easily watched; this watching becomes singularly complicated when there are *four*. Of this the author involuntarily affords us a proof on p. 181: he says he wrote four pellets, but gives us the whereabouts of only three of them. Nor is the evidence in this clairvoyant's favour much enhanced by the account of his successful performances before

M. Maurain, the Paris Prefect of Police, given on the testimony of Ludwig Kahn himself (p. 188). And yet the categorical character of Professor Richet's statements in favour of the latter's genuineness impresses me. I urge that here is a *prima facie* case for investigation, and I hope this clairvoyant (in whose performances there is at least no room for that tiresome explanation, chance coincidence) may be tested before long under crucial test conditions.

Whilst willing to admit telepathy, Professor Richet prefers to postulate as an explanation of most cases of supernormal knowledge *vibrations du réel* or *vibrations de la réalité*. In such a case, *e.g.*, as that of Mrs. Green, who, in London, sees her niece, Miss Allen, being drowned in Australia, he thinks it more probable that a scene taking place at the Antipodes should impress Mrs. Green's brain "tout comme une onde hertzienne émise de Sydney va se transmettre à un récepteur T. S. F. de Londres"; and prefers such an explanation to that of Miss Allen's thought making "le tour de la terre pour aller frapper à Londres le cerveau de Mrs. Green" (p. 219).

Professor Richet would prefer to explain by thought-transference only those cases where an internal thought, an internal act of will are transmitted, not manifesting themselves by any external gesture (p. 221). He mentions in this connection some experiments of Dr. Oehorowicz's. It may be doubted, however, whether these cannot be explained by unconscious whispering, coupled perhaps with hyperaesthesia in the sensitive. Professor Richet does not favour, it is true, the hypothesis of an enormously intensified hyperaesthesia (p. 230; such as that suggested by Dr. R. Baerwald, I may add); but he is willing to postulate hyperacuity of audition to explain the telepathic experiments of Professor Gilbert Murray (p. 200): in both cases rightly, I think.

The chapter of Professor Richet's book devoted to Mrs. Piper suggests the following remark. I do not think that the system of condensing into a few lines the results obtained by the sitters at a séance with a trance medium is likely to give us a faithful picture of what occurred, any more than if the same method were applied, *e.g.*, to a slate-writing séance. An instance of the misleading character of this method is afforded us on p. 148. It is *not* true that the surname "Rodney" given by "Uncle Jerry" to Sir Oliver Lodge as that of a boy thrashed by Unele

Jerry's brother Frank was subsequently ascertained to be the true surname of the boy. As for the thrashing itself—well, such unfortunate incidents are so common in the lives of at least ninety out of ninety-one human boys that I for my part decline to attach to such "tests" any evidential importance.

The way in which Professor Richet "condenses" the late Professor Hyslop's experiences with the Boston medium further exemplifies what I say. In the few lines he devotes to them mention is made of various incidents which may—or must—appear striking to the uninitiated reader (p. 151). As a matter of fact, I entirely agree with the late Mr. Podmore that neither the spirit hypothesis nor telepathy are required to explain the Hyslop records.

It is characteristic of Professor Richet's attitude that he does not say one word in *Notre sixième sens* on the whole subject of cross-correspondences, as if the latter were entirely non-existent.

These cursory remarks—and in particular the last one—are certainly not intended to detract anything from the value of a fascinating book by one of the fathers of modern "metapsychics," whom we all respect and admire.

P.—P.—S.

II. *Die Probleme des Mediumismus*. By Prof. Dr. J. M. VERWEYEN. Stuttgart, F. Enhe. Pp. 224.

Since the War German professors have evinced a growing interest in Psychical Research, and among them the philosophers have been conspicuously active. To Prof. Oesterreich of Tübingen and Prof. Messer of Giessen, Prof. Verweyen of Bonn must now be added as a contributor to the literature of Psychical Research. His work shows good knowledge of the extant evidence, a comprehensive view of the theoretic problems involved, with a full appreciation of the alternative interpretations, and a sound critical attitude, which comes out specially in the distinction he makes between being personally convinced by an experience (*Erlebnis*) and understanding it as a part of scientific knowledge (*Erkenntnis*). In his very interesting and candid final chapter on his own experiences describing sittings with Willy Schneider, Frau Silbert, Eleonora Zugun and others, he admits that his experiences have impressed and convinced him and hopes that they will pave the way to scientific knowledge. At the same time there are indi-

cations in his book that he is perhaps somewhat easy to impress. For he considers that "spirit-photography" has raised the objective reality of "teleplasm" above all reasonable doubt (p. 120), thinks that modern astrology deserves to be called an empirical, scientific study (p. 58), though he sees the difficulty of accounting for the genesis of its doctrines in this fashion, and approves of the dangerous argument that the detection of fraud need not shake the belief of those who have already convinced themselves of the existence of genuine mediums (p. 40). I call this argument "dangerous," because there is always a possibility that there was an undetected flaw in the evidence which seemed convincing at the time, and the subsequent detection of fraud may render this probable or even certain, while the memory of the past experience, very naturally, resists correction. It is important therefore to uphold the principle of scientific method that every case of scientific "fact" is for ever open to revision, alike whether this tells for or against the alleged facts. No scientific hypothesis either proves or maintains itself save by continuing to be the best explanation in the field. Lastly, it should be pointed out to Prof. Verweyen, as a case in point, that it is not now safe to base any argument for the reality of physical phenomena on Crawford's accounts of Kathleen Goligher (cf. p. 38, 109-10). Dr. Fournier d'Albe's exposure was rendered crushing, not so much by his own observations, as by the way in which the Goligher family accepted it.

F. C. S. SCHILLER.

NOTES ON PERIODICALS.

Dr. R. Tischnner has kindly sent me a copy of Number 1/2 of his attractive periodical *Der Okkultismus*, now, alas, defunct. On p. 26 we see the photographic reproduction of one of the "Zöllner" knots obtained with the late Russian medium Sambor. The séance in question took place at Riga on Sept. 20, 1896. Dr. Tischnner, in whose possession the mysterious knot—or rather knots: there are two of them on the string—now is, reproduces part of the account by Frau Margarete Ehmke, in whose house the sitting took place, from the *Psychische Studien* of 1904. As described, the phenomenon is almost inexplicable by conjuring. Four persons are present, including the medium; a candle is

burning; the medium's hands are held (throughout?)—I may mention that Sambor's hands were as a rule held quite satisfactorily—; the first knot is tied then and there, the visiting card, to which the ends of the string had been fastened with sealing wax, visibly moving under the eyes of the sitters; the second knot is formed after the visiting card and string have been taken by Frau Ehmke into another room and placed there in a small toilet case. Substitution seems difficult because six persons (of whom some at least were physicians) had written their names upon the card, and also because Frau Ehmke had impressed on the sealing wax a seal with her coat-of-arms. I may mention that this case of "Zöllner" knots with the late Russian medium is not unique. Of course such accounts as Frau Ehmke's cannot carry conviction, and the whole case for the "Zöllner" knots is made almost hopeless by the most suspicious reputation of their initiator—Henry Slade. Still, after reading Frau Ehmke's narrative, I can only repeat that if there is a physical medium who is entitled to be acknowledged as genuine (should the authenticity of the physical phenomena be ever admitted) it is surely the late, much-lamented by me at the time, Stepan-Fomitch Sambor.

In *Zeitschrift für Psychische Forschung* for January Dr. E. Mattiesen pursues his examination of trance-phenomena and Professor Dr. Christoph Schröder his description of Frau Rudloff's *Phänomenik*. The protocols embrace this time the period from the 3rd of October, 1926, to the 9th of April, 1927. The character of the incidents is the same as before; it is spontaneous or at least semi-spontaneous, thus by no means calculated to make observation easier. Herr J. Macourek's account deals with recent experiences with Frau M. Silbert: I will refer to it when it is finished.

It is very satisfactory to see that the "Institute for Metapsychical Research" of Berlin-Lichterfelde-Ost makes an urgent appeal through Professor Schröder to the readers of the *Zeitschrift* for accounts of "metapsychical experiences." One such account is already printed, and it makes a praiseworthy attempt to make the evidence satisfactory. We much hope that the appeal will be listened to and that something may be done in Germany to save from oblivion at least a small part of those spontaneous cases from which we have so much to learn.

Meanwhile Hofrat Prof. Max Seiling prints a series of incidents from his own experience. One relating to a veridical dream ex-

perienced by a gentleman who did not know him personally at the time, but who noted at once in his note-book that on May 19th he would have a talk with Hofrat Seiling about his leaving the Theosophical Society (which dream came true!) is very bewildering indeed. My attention has been chiefly arrested however by another case in which a Frau Fordan relates to Herr Seiling how her step-brother appeared to her several months after his violent death. In this case it is particularly interesting that Frau Fordan saw on "Hubert's" body various marks which appeared there—unknown to her—only after his death (his wife rubbing the body much in the region of the heart, etc.). We are irresistibly reminded of a case printed in our *Proceedings* many years ago (vol. vi, p. 17) where a dead sister appears to her brother with a scratch on her face, which scratch had been involuntarily produced by the mother after the dead girl's body had been laid into the coffin. In such cases telepathy from the living, not from the dead, is obviously suggested as an explanation—at first sight at least. The Seiling-Fordan case is however very remote (December 1899) and given us at second-hand.

Revue Spirite Belge, January and February, 1928.

In the January number the text of a lecture delivered by M. Fourié, a painter, at Baroness de Watteville's is published, the lecture describing the "materialisations" at Mantes-sur-Seine (*Journal S.P.R.*, October 1927, p. 125). M. Fourié is very categorical on the subject and claims to have recognised the form of his son. The testimony of a M. Mélusson is given, who says he saw the medium and the apparition simultaneously, and the question of fraud is to some extent discussed.

In the February number M. J. Thiébault (cf. *Journal S.P.R.*, *ibidem*, p. 126) has a paper on the same subject. Even a superficial reading reveals suspicious circumstances, e.g. when M. Thiébault mentions that "Madeleine" has her lips covered with a *cordon blanchâtre* and speaks of her masculine appearance. He admits that there are too many sitters (M. Fourié speaks of 18-25) and mentions that the head of the alleged son of M. Fourié was never seen. The most curious feature at these séances is the double recognition: of "Madeleine" by her parents, and of "Daniel" (Fourié) by his father. In this connection, however, I would refer to the present Italian Canella-Bruneri case which clearly shows, I think, that extraordinary and persistent mistakes in

recognition are liable to occur, not only in the darkness or semi-darkness of the séance room, but even in everyday life. From this point of view this Italian imbroglio seems to me peculiarly instructive.

Revue Métapsychique. January-February, 1928.

Dr. Osty prints a second instalment of his paper on the "Borderland of Classical Psychology and Metapsychical Psychology." This time the case of M. Augustin Lesage is dealt with, a miner, born in the Pas-de-Calais Department in 1876, who paints without ever having learned painting, which fact is attested *inter alia* by a certificate delivered by the Mayor of Burbure, where M. Lesage lives. Hitherto fifty paintings have been produced, of which numerous reproductions (one coloured) are given. Dr. Osty admits that the first picture only (all are of an ornamental character) has to be accounted for: all the others can be explained by "the acquired technique." He sums up the problem as follows:

"A miner, without any artistic heredity which could be detected, who up to the age of 35 lived in surroundings devoid of every artistic stimulus, believes himself under the suggestion of certain incidents to have been chosen by a 'spirit' to be that spirit's living instrument of painting. After having made four drawings with pencil and covered with paint four pieces of paper, he scatters over nine metres of cloth a great diversity of beautiful decorative subjects, of which the execution presupposes good knowledge of drawings and of colours as well as of the use of the brush; also rich power of invention in an ornamental genre apparently archaic and not imitated" (p. 31).

M. Lesage believes himself to paint under spirit-influence; at first his sister Marie, then Leonardo da Vinci, then Marius de Tyane (unknown: Apollonius of Tyane was a well-known miracle-monger of the first century A.D.).

An experiment in painting in the dark has, Dr. Osty tells us, failed completely.

M. Robert Desoille, an engineer, prints a valuable contribution to the study of the psychological effects of peyotl from personal experience. Various aspects of the problem are described and discussed, among others the effect of auto-suggestion and "hetero-suggestion." The connection of the whole subject with our researches is, however, slender.

Prof. Charles Richet prints two fascinating pages à propos of Karl Th. Bayer's *Grundprobleme der Astrologie* and concludes: "No, astrology is no science."

Zeitschrift für Parapsychologie. March 1928.

The translation¹ of Mr. Dingwall's report on "Margery" is brought to an end. It is followed by Mr. Malcolm Bird's "Present position of the Margery mediumship" (*British Journal of Psychical Research*, November 1927).

Dr. Arthur Kronfeld brings to a close his discussion of the "Value and *Problematik* of Mysticism."

Two papers follow dealing with Dr. Rosenbusch's accusation of Countess Wassilko-Serecki of connivance at Eleonore Zugun's alleged frauds. The first informs us that two Munich courts of law have in succession declined to take into account the complaint lodged by the Countess against her accuser. From the judicial standpoint the matter must be regarded as *erledigt*. Thereupon the Countess takes up herself the pen and defends herself on some twenty pages in a very matter-of-fact, energetic, and spirited way. This *plaidoyer* certainly deserves attention. We are promised further and apparently more or less convincing evidence *re* the E. Z. alleged mediumship in the next number of the *Zeitschrift*. Meanwhile we note with satisfaction that the Countess is by no means such a "defenceless woman" as stated in the same review somewhere last year.

In *Kleine Mitteilungen* Professor Dr. Ludwig calls attention to an article published in 1926 in a German missionary organ, *Stern der Neiden*, in which a certain Brother Wollseifer gives evidence as to telepathic and clairvoyant powers possessed by Australian aborigines. This is of course very possible, though prudence in drawing positive conclusions in this respect seems to me to be especially desirable in view of what I will call the Central African (and in particular the Congo) precedent. In the latter case it is evident that the natives have at their disposal a wonderful system of signalisation which seems to me to deal a fatal blow to all supernormal claims. General Lettow-Vorbeck, the defender during the world-war of ex-German East Africa, relates that he was informed—most obviously in this way—of the approach of a German dirigible, which had, however, to turn back before reaching him. (Cf. *Köln. Zeit.* Ap. 24, 1928, 225^a.)

¹ By Mr. G. C. Wheeler, 107 Inverness Terrace, London, W. 2.

Herr Rudolf Lambert prints a very instructive note. Some time since the *Neues Wiener Journal* (quoted in the November number of the *Z. f. Parapsychologie*) had attributed to the British Association for the Advancement of Science at its Leeds meeting an attitude towards the "supersensuous spirit-world" which by no means corresponds with actual fact. In particular the Vienna paper had put into Dr. T. W. Mitchell's mouth statements which he never made. Studienrat Lambert deserves our thanks for having taken the trouble to make these points clear (he has written to Dr. Mitchell himself).

Études, No. 1. 1928. (Paris).

This review is strictly Roman Catholic, almost all the contributors being, I believe, Jesuits. It is the more interesting to note the appearance in such an organ of an article by Henry de France entitled "Dowsers of To-day." The "sourceiers" in question are French priests of whom the author of the article speaks in words of the highest praise. The chief are: Abbé Bouly, *curé* at Harelot; Abbé Mermet (who seems to be the oldest of all) of St. Prex, Switzerland; Abbé Lucchini (Corsica); Abbé Charle (Wismes, Pas de Calais), and others. The methods used are various: for instance Abbé Mermet is using a pendulum, Abbé Bouly two umbrellas *baleines* joined together, etc. In this way very extraordinary results are said to be obtained, from the discovery of shells on battle-fields to that of bodies of dead bishops in cathedrals, not to mention underground water, ore, etc. It should be stated at once that the evidence as judged by our S.P.R. standards is inadequate to substantiate all these claims, and that from the evidential standpoint the *Études* article can hardly be said to add much to our knowledge of the subject on the positive side.

It should be added that two of the priests mentioned in the *Études* article were recently tested in Belgium in sympathetic surroundings under ecclesiastical auspices, but, as I am told on good authority, failed to vindicate their claims. The latter, judging by some of their public pronouncements, may well be termed in some respects almost preposterous.

P.—P.—S.

Psychic Science, Vol. vi. No. 4. January, 1928. This number has an article by Mr. F. von Reuter, describing a group of personal experiences which include some veridical statements obtained through a form of automatism. No corroborative evidence is given.

Mrs. Annie Brittain, the well-known medium, describes some of her psychical experiences in childhood, in some of which there appear to have been early symptoms of trance.

There is a report on a series of book-tests obtained at the British College of Psychic Science through the voice-mediumship of Mrs. Blanche Cooper. In the most striking of these the word "wanders" was correctly stated to occur upon one of two named pages in a given book. But the circumstances in which these tests were obtained are not given in sufficient detail for their evidential value to be accurately assessed.

Mr. F. W. Warwick describes a "psychic photograph" obtained through the mediumship of Mrs. Deane. On Mr. Warwick's own showing the value of the evidence depends entirely on the assumption that Mrs. Deane could not have in her possession a photograph corresponding to the extra. It is only fair to add that, so far as is known apparently, no photograph "exactly similar to the extra" exists. But the sceptic in these matters is likely to demand more positive proof than Mr. Warwick offers.

There is also an account of some table-tilting obtained by three ladies, whose names are given. The purporting communicator is a man calling himself Haddon who is said to have lived in the time of Charles the Second. It has not so far been possible to identify him.

In the *Journal of the American Society for Psychical Research* for December 1927 Monsieur René Sudre has an article on "The Question of Human Radiations," in which he discusses and criticises a book by Captain G. Mondeil, entitled *Le Fluide humain devant la physique révélatrice et la métapsychique objective*, and also some experiments in animal radio-activity carried out by Monsieur Albert Nodon of the Bordeaux Astronomical Society. M. Sudre points out that this whole question of human radio-activity has fallen into doubt and disrepute because

the greater part of the existing research on human radiation has been prosecuted by metapsychists who are not physicists, and who have not even had a very clear understanding of electromagnetic radiations. . . . Whenever the proponents of human radiation will indicate the numerical value of these supposed electromagnetic waves, they may be assured that radio specialists will construct the necessary apparatus to bring them in

evidence. . . . But from the *od* of Reichenbach right down to the present moment the matter is left in the most phantastical vagueness; and that is why savants will not take it seriously.

He concludes by urging the importance of systematic experiments by competent physicists.

Mr. Harry Price gives an account of the opening of Joanna Southcott's box at Church House, Westminster, on June 11, 1927. Various mediums had been asked beforehand to describe the contents of the box. Of these mediums Mr. Vout Peters was the most successful, but in no case does the degree of success obtained seem to be clearly beyond chance.

Mr. George H. Breaker concludes his report on "A Series of Mediumistic Experiences" with Mrs. McKenzie. No very striking incidents are recorded, but taken collectively the results seem to give evidence of knowledge supernormally acquired; some of this knowledge could not be obtained from the sitter's mind.

The *Journal of the American Society for Psychical Research* for January 1928 is issued in a new form under the title *Psychic Research*. It opens with an account of the purchase of the Society's new offices at Hyslop House, 15 Lexington Avenue, New York, and an appeal for larger funds for research.

The number includes an article on the latest developments of the Margery mediumship by Mr. J. Malcolm Bird, entitled "Teleplasmic Thumbprints." This article is the first of a series and is mainly introductory.

Mr. F. Bligh Bond has an article on "The Mind in Animals," in which he describes some experiments he carried out with a Shetland pony, the property of Mr. T. Barrett of Briarcliff, N.Y. This pony is alleged to "possess powers analogous to those of the thinking horses" of Elberfeld. Mr. Bligh Bond inclines to the hypothesis that the case is one of the "action of another intelligence working through the pony and using the brain mechanism of the pony in a mediumistic sense." The weak point of these experiments is that Mr. Bligh Bond never succeeded in getting the answer to any question, when it was provably unknown to Mr. Barrett.

This number also contains the first instalment (introductory) of Prof. Christian Winther's "Experimental Enquiries into Tele-

kinesis" with the Danish medium, Mrs. Anna Rasmussen. As several further instalments are expected, anything in the way of summary or criticism is best deferred.

Mr. Theodore Besterman has an article on clairvoyance, in which he discusses the relation between clairvoyance and telepathy, and gives it as his opinion that some results commonly ascribed to thought-transference are probably due to clairvoyance. He concludes by a classification of this phenomenon into various types.

Sir Oliver Lodge's "The Case for Psychical Research" is reprinted from *The Outline*.¹

M. René Sudre has an article in which he criticises a recent book by a French occultist, M. Piobb, interpreting in the light of subsequent events the sixteenth century prophecies of Nostradamus. M. Piobb seems to display that excessive ingenuity which is apt to afflict all students of cryptograms. An example quoted by M. Sudre will illustrate his method: by a process of gradual modification the original sentence *Trois innocents qu'on viendra à livrer* becomes *Innocent drei veux traître*, and this is interpreted as a reference to the Dreyfus case.

M. Sudre concludes by designating as "rubbish" predictions "founded upon the course of the stars, the properties of numbers, or the figures on playing cards." True prevision of the future "is closely linked with the rest of metapsychics, that is to say, with telepathy and clairvoyance. It depends upon the metagnomie faculty, which perhaps exists in a latent form in all men."

Psychic Research. February 1928. Monsieur René Sudre has an article on "Clairvoyance and the Theory of Probabilities," in which he discusses the application of mathematics in determining whether the result of any given experiment can or cannot be attributed to chance alone. He mentions in particular the experiments with cards which Miss Jephson is at present carrying out in connexion with this Society, and indicates one or two points which he considers important in the tabulating of results. The conclusion to which M. Sudre comes is that the field of psychical research lies mainly in a region in which statistics play little or no part. "As Bergson has remarked apropos of a phenomenon of the phantasm of the living type, statistics have

¹ This paper was read at a Meeting of the S.P.R. on December 1, 1927.

no meaning here. The unique case suffices 'from the moment when one grasps it with all that it involves.' Now what it does involve is a considerable quantity of things, the combination of which into a single whole cannot be the work of chance."

This article is followed by one on "Probabilities and Metapsychics" by Mr. J. Malcolm Bird, in which he continues the discussion of various problems raised by M. Sudre with special reference to the results obtained in the broadcasting experiment which he carried out in America in 1924 in collaboration with Mr. Gardner Murphy. "It will be seen," Mr. Bird concludes, "from all this that experiments of apparently very simple subject matter may turn out to involve psychological questions of extreme difficulty. So on every ground we may concur with M. Sudre that such experiments may well be given over in the presence of any acceptable substitute."

Prof. Christian Winther, S.D., continues his report on experiments with Mrs. Anna Rasmussen; and there is also a further instalment of the "Report on the Thumb-print Experiments" with 'Margery.'

Bulletin VII. of the Boston Society for Psychic Research (January 1928) consists mainly of "Experiments with physical mediums in Europe: A detailed study in the interpretation of Indicia by the Research Officer of the Boston Society for Psychic Research" (Dr. Walter Franklin Prince).

The mediums with whom Dr. Prince had sittings were Rudi Schneider of Braunau, Frau Silbert of Graz, Jan Guzik of Warsaw, and Mrs. Batten Baylis of London. Those members who were present will remember that Dr. Prince very kindly gave us a brief but vivid account of some of the experiences here described at a conversazione on October 19th last at which he was the guest of our Society. He witnessed phenomena with all the mediums, but was not successful in getting any under conditions affording evidence of supernormality. Indications pointing to a possibly normal origin for the phenomena were, however, numerous. The conditions under which the sittings were held were those laid down by the mediums and their friends.

Dr. Prince's detailed account of his experiences and observations and his discussion of them will be found of great value to anyone entering on investigation of the physical phenomena of spiritualism, whether with these particular mediums or others. [For the con-

venience of students who may wish to carry the study of these particular mediums further Dr. Prince has added some bibliographical notes showing where reports and discussions *pro* and *con* may be found.]

Bulletin No. VIII. of the Boston Society for Psychic Research.

"Evidence of Things not Seen," by Sally Keene. Pp. 66. March, 1928.

The Bulletins of this Society are following each other with great rapidity. The present one consists of extracts by Mrs. Keene from her records of automatic writing and trance speaking in the years 1919 to 1925; the automatists concerned being herself and "Jane," a friend and member of her household. Jane was the more powerful medium of the two and the only one who went into trance, but it is an interesting point that "except for an occasional short message it was necessary for [Mrs. Keene] to touch Jane while she was receiving a communication." This experience resembles that of Mr. S. G. Soal, who I believe can write automatically only when another automatist is touching his hand. There was in these sittings no habitual control to act as an intermediary like Mrs. Leonard's Feda. But there were some frequent communicators who sometimes introduced others, and there were a considerable number of communicators, known and unknown, passing across the stage, as it were, in some cases only once or twice. The characterisation of different communicators was very distinct, and was maintained with dramatic consistency.

The extracts published are selected either as in varying degrees "evidential" or in other ways interesting. There is also an important chapter on the development of Jane's automatism from the ouija board to writing with a pencil and then to visions and trance speaking, together with the sensations of the automatists and the views expressed by communicators as to the process of communicating. The paper is an interesting and important one, and should certainly be read by all students of automatic writing and trance speaking.

E. M. S.

ERRATUM.

S.P.R. Jour., vol. xxiv., p. 232, l. 19, "discussing" should be "dismissing."

JOURNAL

OF THE

Society for Psychical Research

NOTICE OF MEETING.

A Private Meeting of the Society

WILL BE HELD IN

THE SOCIETY'S ROOMS,

31 TAVISTOCK SQUARE, LONDON, W.C. 1.,

ON

WEDNESDAY, JUNE 27th, 1928, at 8.30 p.m.,

WHEN A PAPER ENTITLED

“Recent Experiments in Card-Guessing”

WILL BE READ BY

MISS INA JEPHSON.

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be admitted on signing their names at the door.*

GENERAL MEETING.

PRELIMINARY ANNOUNCEMENT.

A GENERAL MEETING of the Society will be held in The Council Chamber, Denison House, 296 Vauxhall Bridge Road, London, S.W. 1, on July 16th, 1928, at 8.30 p.m.

Monsieur René Wareollier will read a paper (in French) entitled "L'accord Télépathique." The paper will be illustrated by lantern slides, and a short abstract in English will be available for distribution among the audience.

A further announcement of this Meeting will appear in the *Journal* for July, with which the usual tickets for visitors will be distributed. Any Member or Associate desiring to have more than one ticket is asked to communicate with the Secretary.

NEW MEMBERS.

Brackenbury, A. G., Flat 5, 162 Westbourne Terrace, Hyde Park, W.2.

Mallet, E. H., LL.M., 14 St. James's Square, Bath.

Pope, Miss M. M., 7 Princes Buildings, Clifton, Bristol.

Thorburn, John M., 8 Church Avenue, Penarth, Glam.

MEETING OF THE COUNCIL.

THE 248th Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Friday, May 11th, 1928, at 5.30 p.m. the PRESIDENT in the Chair. There were also present: The Rt. Hon. G. W. Balfour, Mr. G. W. Lambert, Mr. J. G. Piddington, Mr. W. H. Salter, Mrs. W. H. Salter, Mrs. Henry Sidgwick, and Dr. V. J. Woolley; also, Mr. Theodore Besterman, Hon. Librarian, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Four new Members were elected. Their names and addresses are given above.

On the proposal of Mr. Salter, seconded by Mr. J. G. Piddington, the Council filled the vacant place among their elected Members caused by the death of Mr. W. W. Baggally

by appointing to it Mr. G. W. Lambert, hitherto a co-opted Member.

The Monthly Accounts for March and April, 1928, were presented and taken as read.

PRIVATE MEETINGS.

THE 94th Private Meeting of the Society was held in The Council Chamber, Denison House, 296 Vauxhall Bridge Road, London, S.W. 1, on Wednesday, March 14th, 1928, at 5.30 p.m.

The PRESIDENT, Sir Lawrence J. Jones, Bart., delivered his Address, entitled, "A Report on Sittings with Miss K. Wingfield (Miss A.) in 1900-1901."

The Address has been published in Part 106 of *Proceedings*.

The 95th Private Meeting of the Society was held at 31 Tavistock Square on Tuesday, April 24th, 1928, at 5.30 p.m., The PRESIDENT in the Chair.

The purpose of the Meeting, as stated in the preliminary announcement, was to enable "Members and Associates to consider and discuss questions relating to the Society's work more fully and less formally than is possible at the Annual General Meetings of the Society." Tea was served before the Meeting, and there was a large attendance.

The President read a statement on behalf of the Council concerning the circular recently sent out in support of the requisition signed by certain Private Members for a Special General Meeting.

A discussion of various questions raised by this circular followed, in the course of which Mr. W. R. Bousfield, K.C., strongly advised those responsible for the requisition to withdraw their demand on the ground that the proposed alterations in the Articles of Association had not been adequately considered and were unworkable.¹

A statement was also read by the Hon. Treasurer as to the relative numbers in recent years of Members and Associates

¹The requisition, however, has not been withdrawn, and the Special General Meeting (for Members only) has now been fixed for July. In view of this circumstance no detailed statement on the points at issue is made here.

and the Society's normal expenditure per Member and Associate, from which it appeared that such normal expenditure considerably exceeded the subscription of one guinea payable by Associates.

Mr. A. W. Trethewy suggested that it would be a great advantage if Members could have longer notice of meetings, and asked if it would not be possible to have the meetings on fixed dates, to be determined and announced once a year.

The Hon. Editor, Mrs. Salter, said in reply that judging by her own experience of the Society's work, it would hardly be possible to look as far ahead as Mr. Trethewy suggested; the Society must to a certain extent live from hand to mouth and report on its investigations as and when results of general interest were obtained. She thought, however, that something might be done to meet the wishes of Members on this point, and undertook on behalf of the Council to give the matter further consideration.

DONATION.

(TOWARDS COST OF EXPERIMENTS IN TELEPATHY.)

Anon - - - - - £5 0 0

OBITUARY.

MR. W. W. BAGGALLY.

THE deeply-regretted death of Mr. W. W. Baggally on March 14th, 1928, deserves more than the short note in which only it was possible to announce it in the *April Journal*. In him the Council have lost not only a valuable friend but a colleague whose experience in the physical side of the Society's work was unequalled by that of any other of its members.

His interest in the subject was, like that of probably the majority of other serious investigators, based on a hope of being able to find an experimental proof of survival. With this object he began upon the spiritualistic road, attending countless private meetings and, with infinite patience, observing what took place. In this way he experimented with Eglinton, Cecil Husk, Mrs. Corner, Miss Showers, Boursnell, Miss Lydia Manks, Mrs. Wreidt, the Zancigs, the Thompsons and

many others without, however, ever reaching conviction. His quiet, patient and kindly methods seldom led to any dramatic exposure, and his conclusions were seldom revealed to any but his close associates, but were, as to 99 per cent., absolutely and positively hostile to any claim to the supernormal quality in what he saw.

In 1896, dissatisfied with the standard of evidence ruling, at that time at all events, among the majority of spiritualists, he joined the S.P.R., and in 1902, in consequence of his great experience and of his exceptional quality as an investigator, owing to his knowledge of and practical proficiency in conjuring, he was invited to join the Council. In 1909, doubts having arisen regarding the justice of the claim to finality of the negative conclusions of the Cambridge experimenters with Eusapia Palladino, he was selected as one of a Committee of three, the others being Dr. Hereward Carrington and Mr. Everard Feilding, to go to Naples to conduct further experiments with that medium. His conclusions are contained in his personal contributions to the committee's Report, but may be summarized as stating his positive conviction (probably for the first and only time in his life) that he had repeatedly witnessed phenomena of a supernormal kind, *i.e.*, that raps had been heard, objects moved and levitated, and lights produced otherwise than by any fraudulent manipulation. These conclusions, however, contributed little to the main interest of his life, the search for evidence of survival. Some, even, of the spiritualistic adherents of Eusapia in Naples, while claiming that her "higher" phenomena, such as telekinetic happenings of a prolonged purposive character, and materialisations, were obviously of spirit origin, expressed the belief that the phenomena which had so impressed the committee were probably due to a merely extra-physical faculty of the medium herself.

Mr. Baggally therefore turned more and more to the cross-correspondences as being more scientifically evidential of extra-mundane origin, and they became his sheet anchor for a belief in a future existence.

During a great part of his long association with the Council it was to him that recourse was chiefly had when occasion arose for the investigation of a new medium or of a case of

spontaneous phenomena reported to the Society. It was seldom that such an appeal to his experience and skill was made in vain, and although of late years his increasing infirmities necessarily put a term to his activities in this way, his attendances at Council meetings remained almost pathetically assiduous to the very end.

THE FIRE WALK.

WE print below an account of a recent experience in fire-walking. A discussion of this phenomenon by Andrew Lang, with a number of first-hand statements from persons who had experienced or witnessed it, was published in *S.P.R. Proc.* Vol. XV., pp. 2-15. Also of interest in this connexion are the "fire-tests" observed at sittings with D. D. Home. It will be remembered that Home claimed not only to be able to touch red-hot coals himself without injury, but on occasion to transfer this power to the sitters (see, *e.g.* Lord Dunraven's "Experiences in Spiritualism with D. D. Home, *Proc. S.P.R.*, Vol. XXXV., p. 135).

This case has come to us through Sir Oliver Lodge, to whom Mr. E. A. C. Stowell, the father of one of the witnesses, wrote on 26th December, 1927, enclosing a copy of letter received from his son, Mr. V. E. Stowell, of the Imperial Bank of India.

Extract from Letter dated Bombay, 26th November, 1927, written by V. E. Stowell:

I had a peculiar experience the other day when I and the Quinns went along one evening to a fire-walking display. There was a waste plot of land shut in by hoardings, and in the middle we found a large bonfire and a "fakir" in a kind of dressing-gown. The show hadn't been advertised, but was in aid of the hospital and there were seats all round. In a short time the fire was raked level along a shallow trench about 12 feet long, and we were told we could walk through without getting burnt. Several "wogs" went through barefooted, and then Quinn and I took our shoes off and did likewise, though in socks, and felt nothing. It seemed weird enough over blazing embers, but

afterwards rushes were piled on and blazed up 2 or 3 feet and we went through again. I had white trousers on but they weren't singed even. While people were going across in single file the fakir was worked up in a terrific state of excitement, but every now and then the "power" appeared to leave him and he would shout out "Bus Bus" (enough). He shouted this once when Quinn hadn't quite got over, and before he could hop off one of his feet was slightly scorched. We roared with laughter. That alone shows it's genuine, but apparently the man has been examined by scientific societies all over Europe, etc. We talked to an Indian who is well-known to Quinn and he said this fakir was the only one in existence with this power, which was passed through his family each generation. The fakir was very emaciated and had nothing to eat all day. After the show he was prostrated, with rolling eye-balls. I had heard of fire-walking by fakirs themselves, but how he enables other people to do so is a mystery.

It sounds hard to believe, but I am certain there was no fake, and the fire was too hot to sit close to. There was a native band in attendance, and at the end they all went through the fire playing quite gaily, and the drums weren't injured. I never saw anything so ludicrous as some of these fat Parsees solemnly marching through with bare feet, and sometimes holding a child by each hand. I had woollen socks on, but they weren't even frizzled.

It is all very mysterious, and, of course, we are accused of being "tight" by people who weren't there.

After quoting the above extract Mr. E. A. C. Stowell continues thus :

"Quinn" is tramway manager in Bombay. The writer lives as a paying guest with Mr. and Mrs. Quinn, who have been in India for a long time.

Fire-walking by a single individual seems intelligible as an example of the mind's power over its *own* body, as illustrated in hypnotic phenomena, "stigmata," etc. But that others, not hypnotised, and not even credulous, should be enabled to do the same thing opens a new chapter.

The writer of the letter is a light-hearted youth in his twenties, is quite unimpressed, "roars with laughter," etc. It is not

his mind which produces the effects. Neither is it "collective hypnotism." Children are dragged through the fire. Also, the fact that the last man's feet were instantly scorched when the "power" failed is undesignedly evidential.

But what "mental power" can prevent fire from burning? If it can, what do we begin to know of the relation of mind to matter?

E. A. C. STOWELL.

On receiving the above communications the Hon. Editor, Mrs. Salter, wrote on 28th January, 1928, to Mr. V. E. Stowell, pointing out that in his original letter it was not clear whether the fire-walkers had passed along the whole length of the trench (given as about twelve feet) or had walked across it (width not given); it would be desirable to have a more exact statement on that point. She continued:

You mention that your experience was shared by your friend Mr. Quinn. We should be greatly obliged to Mr. Quinn if he also would send an account of the experience, not only because it is interesting to have more than one independent report of these curious events, but because Mr. Quinn had an experience, which you did not share, when, owing to exhaustion on the part of the Fakir, he suddenly became aware of the heat of the fire and his foot was slightly scorched.

We should be especially glad to have Mr. Quinn's account of that incident, mentioning whether he like yourself was wearing socks, and, if so, whether he noticed any sign of scorching on the sock afterwards.

Do you remember the exact date of your experience?

H. DE G. SALTER.

In reply to this letter Mr. Stowell wrote to Mrs. Salter as follows:

THE IMPERIAL BANK OF INDIA,
BOMBAY, 22nd February, 1928.

I have received your letter of 28th January regarding my fire-walking experience of which I had given an account when writing home. I am not in touch with Mr. Quinn at present, but have sent him a copy of your letter and you will no doubt hear from him. Regarding the question you raise about the fire-trench,

evidently I did not give a sufficiently clear account, as I meant to convey that I had walked along the length of the trench, not across its width. As the trench was only $3\frac{1}{2}$ feet wide and 6 inches deep, it would of course have been possible to stride *across* without touching the fire, but to walk along its length involved stepping on the embers three or four times, as the trench was about 12 feet long. I myself went over twice, the second time when rushes had been strewn on the embers and flames about 2 feet high were caused. I walked quite slowly but did not stand still at all, which I had not sufficient faith to do!

I found that after stepping off the fire-trench pieces of burning cinders were adhering to my socks, and a small hole was burnt in one place before I could shake them off.

Mr. Quinn also walked over in socks, but had only gone about half way I believe when he jumped off hastily. Apparently too many people had tried to go at one time, as the fakir's "power" lasted, I suppose, for less than a minute on each occasion. Mr. Quinn afterwards showed me the blisters he suffered from, but I think no holes were burnt in his socks, which was very surprising.¹

I regret I cannot remember the date of this occurrence, nor have I been able to find out. There were very few Europeans present, as the performance took place at short notice and was not advertised.

V. E. STOWELL.

Mrs. Salter has also received a letter from Mr. H. C. Quinn, Traffic Manager, Bombay Electric Supply and Tramways Co., Ltd., as follows:

2nd March, 1928.

Your letter of 28th January addressed to Mr. V. E. Stowell has been handed on to me. I have pleasure in giving you a short account of my experience of walking through the fire:

The trench was 12 feet by 4 feet. On the first occasion, 22nd November last, when I walked through I went without my shoes, in socks only. We were told at the start to walk slowly, which we did. There was not the least mark of any scorching on my socks, nor did I feel any discomfort. I may state that the fire was a fierce one, the embers being red hot, and the flames as I walked through curled round my body well above the knees.

¹ See Mr. Quinn's letter below.

I walked aersoss again the same evening, being the last of the party that went over. As I got 3 parts aersoss Mr. Syed Husein Atashi suddenly lost his power and falling down ealled out "Stop, Stop." I immediately felt a burning sensation through the feet and jumped off the fire to the side, when I found that both my feet had been blistered and my soeks seorehed. On Deeember 19th I went again with my wife and a party, who all walked aersoss without shoes. None of the party were in any way burnt, neither were their soeks or stoekings marked. On this ooeasion the crowd was very dense, and one was not able to walk aersoss in comfort as on the previous ooeasion.

I enelose eopy of a letter on the subjeet, which Mr. P. D. Mahaluxmivala, who was previously a member of your Soeiety, I believe in 1921, addressed to one of the vernaeular papers in Bombay, which may be of interest to you.

Should you publish these experienees I shall be obliged if you will kindly send me a couple of copies of the publication.

H. C. QUINN.

With Mr. Quinn's letter was enclosed the following statement from Mr. P. D. Mahaluxmivala, J.P., Secretary, Bombay, Electrical Supply and Tramways Co., Ltd.

29th February, 1928.

WALKING THROUGH FIRE.

I was present on three ooeasions when, by virtue of the power over fire possessed by Syed Husein Atashi, many persons were able to walk uninjured through glowing embers and through flames.

In eadh instanee a large number of speetators, including well-known British and Indian ladies and gentlemen, witnessed the speetaele.

The Aeting Poliee Commissioner, Mr. Healy, presided on the first ooeasion, which took plaee on the 17th of November, 1927.

A trench 12 feet long by 4 feet wide and 1 foot deep had been filled with glowing embers of about half a ton of burning firewood. Immediately on the arrival of the Aeting Poliee Commissioner, Syed Husein Atashi, ealling aloud repeatedly the word "gulzar," invited those present to walk through the trench without fear.

Two Mahomedans, apparently servants of his, then entered the trench.

Taking courage from this example several people, among whom were a few Parsi ladies, followed bare footed from one end of the trench to the other.

No one complained of hurt.

I also took off my shoes and walked in my socks through the glowing embers, feeling only the sensation of treading on a slightly warm rough surface.

Syed Husein Atashi then had pieces of matting thrown on to the embers, and, when these were burning, again asked any one who desired to pass through the flames. Several spectators did this without injury.

Lastly, pieces of matting were saturated with paraffin and flung into the trench. Again people walked unharmed through the flames that literally reached their knees.

A little Mahomedan girl about eight, and her brother about ten years of age, both passed through the fire. The loin cloth of a young Hindu, who inadvertently placed his foot outside the limits of the trench, caught fire, but his skin was not even scorched. A friend of mine, a doctor, who noticed the incident, assured me that, in the ordinary course of events, the youth would have been burned seriously enough to necessitate his immediate removal to the hospital.

At certain moments during the proceedings Syed Husein Atashi sank exhausted to the ground in a fainting condition, but recovered after his servants had administered hot tea to him.

On the second occasion, on the 22nd of November, Sir Dinshaw Petit, with a party of relations and friends, was among the numerous onlookers. British and Indian ladies and many other people walked through the fire.

During the third occasion, on the 10th of December, when the Commissioner of Police, Mr. Kelly, was present, the rush of spectators to tread upon the glowing embers resulted in the feet of perhaps half a dozen persons being more or less blistered. A very large number, upwards of one hundred, passed through the trench, however, without mishap.

Syed Husein Atashi, I was informed, is a native of Burmah. He is a tall thin old man about eighty-seven years of age. He was clad in a bright yellow robe reaching to his ankles.

In his hand he bore a flag, on which was inscribed a verse from the Koran, that he waved over the fire at intervals before inviting the spectators to walk through it.

He claims that one of his ancestors, hailing from Medina, who had settled in Mandalay some four hundred and fifty years ago, possessed this power over fire. The gift, he avers, has been transmitted to the descendants of this ancestor from father or mother to son, and from mouth to mouth.

Of the many testimonials that he holds, both from Englishmen and Indians of high standing, the following three are typical:

1. From the British Resident of Gwalior State:

"Syed Hussein Atashi has given us an exhibition of his fire-walking performance. We were all much impressed by seeing immunity from injury which he and others enjoyed in walking over a long trench of live coals." The Residency, Gwalior, *23rd April, 1907*.

2. From the Divan (Minister) of the Junagadh State:

"I have seen the fire-walking performance of the bearer Syed Husain Atashi of Burma on two occasions—one when His Excellency Sir George Clarke was here and once with His Highness the Navab Saheb. It is difficult to understand how the Syed manages to make so many men, apparently not of his party, walk over burning charcoal." Junagadh, *5th March, 1910*.

3. From the Private Secretary to Sir George Clarke (Lord Sydenham) the then Governor of Bombay:

"In reply to his letter of the 12th inst. Saiyed Husain Atashi is informed that His Excellency and Staff saw while at Junagadh his performance of walking bare-foot on live coals and of enabling others to do so. It is a curious and interesting spectacle and [it] seems difficult to find an explanation to it." *14th February, 1910*.

P. D. MAHALUXMIVALA.

NOTES ON RECENT CASES.

DURING the last few months the Society has been able to investigate an unusually large number of cases of alleged haunted houses. In none of these cases was evidence obtainable of anything of a supernormal nature taking place, and only in the Battersea and Streatham cases did any of the alleged supernormal phenomena occur while the Society's

representatives were on the premises. All that could be done therefore was to obtain detailed accounts of what was alleged to have taken place. It is not possible to give any definite proof of their causation. The houses concerned were as follows :

1. Threapwood, Cheshire. An old farmhouse. In this case the phenomena reported consisted of rappings on an interior wall, hissing noises heard at night, an apparition coming down the stairs, (this was not recognised, it was simply described as a white figure), small objects were said to have been moved from one place to another when no one was near them and marks, which the occupants took to be bloodstains, appeared on furniture and woodwork in various rooms. The investigators spent two nights in the house, but nothing of a supernormal nature occurred while they were there. On one occasion they thought they heard the alleged "hissing noise," but it was discovered to be the laboured breathing of a cat which was suffering from asthma. Whether this was the "hissing noise" heard by the occupants it is impossible to say, but it might have been.

2. Fulham, London. A room in a lodging house. The tenant of this room, a Frenchwoman, stated that for some months past she had seen an apparition nearly every night. It was in the form of a male figure entirely black and carrying a glowing pitchfork. She said that it came through the closed door, stood over her bed for a few minutes and then seemed to vanish through the floor. She stated also that black smudges appeared on her face from time to time when she was alone in the room and that sometimes after she had gone to bed and turned out the light she saw curious writing on the ceiling and strange crescent-shaped lights on the walls. Two visits were paid to the house by different investigators, but nothing unusual took place while they were present. There was no opportunity of further observation of this case as the occupant returned to France very shortly after the second visit.

3. Battersea, London. House in Eland Road. In this case the phenomena alleged to have occurred consisted in the projection of missiles from outside the house in the form of stones, coal, soda, etc., which broke some of the glass in the back doors and

windows. Inside the house furniture was said to have been thrown over and damaged and various small objects levitated from one place to another. Showers of coal and soda were said to have fallen in various parts of the house. By means of careful and continuous observation extending over many days and nights a number of the alleged supernormal phenomena inside the house were witnessed by the investigators, and it became possible to say that all these were brought about by normal means although the agent responsible could not possibly have carried out all the previous phenomena of which we have only hearsay evidence. It is unfortunate that the full details of the case involve confidential material which cannot well be published, but it is probable that the disturbances were caused by several different persons acting independently with different motives, a fact which rendered the case exceedingly difficult to investigate though of great interest to the psychological student.

4. Lifton, Devon. This case was reported shortly after the Battersea case, but the disturbances did not continue long enough for investigation. It was apparently of a similar type to the latter, and the Society was able to obtain a trustworthy account from a local source.

5. Wissenden, Kent. The disturbances here also occurred soon after those at Battersea and Lifton, both of which had been given great prominence in the daily press, and there is little doubt that they were due to the suggestion so conveyed. Although no phenomena occurred during the visit of the Society's representatives, they were able to obtain evidence relating to the disturbances and to form an opinion as to their causation.

6. Notting Hill Gate, London. In this case one of the occupants, a young man of about twenty-five years of age, stated that on two occasions he saw a grey form going into a small room in the basement of the house. He did not recognise it nor could he say whether it was male or female; he states that only the head and shoulders were visible. Other phenomena said to have taken place in this house consisted of whistling and singing in an empty room and footsteps on the stairs which could not be accounted for, also a door that was bolted over night was several times found open in the morning. Six visits

were paid to this house, but nothing unusual occurred at any time in the presence of the investigator, and for some weeks no further disturbances have been reported.

7. Adelphi Theatre. Disturbances in a dressing room. In this case the alleged phenomena consisted in raps on the door, furniture and underneath a couch in a room which was supposed to have been occupied by William Terriss, who was murdered outside the theatre some years ago. These raps always occurred between the hours of 6 and 7.30 on matinee days while the occupant of the room was resting for the evening performance. Three visits were paid to the theatre, but nothing of a supernormal nature happened while the investigator was present, and no further disturbances have been reported during the last month.

8. Streatham, London. Private house. In this case the alleged phenomena consisted of raps of an unknown origin which took place in a certain room at night, usually after 11 o'clock. They were heard by all the members of the family and purported to convey messages from a deceased friend. Although several visits were paid to the house and on one occasion the raps were heard by the investigator, nothing of an evidential nature was obtained. The Society is keeping in touch with this case with a view to further investigation should the disturbances continue.

REVIEWS.

I. CHARLES NORDMANN, *L'Au-Delà. Face au problème de l'immortalité*. Librairie Hachette, Paris. 256 pages.

M. Charles Nordmann is a well-known astronomer of the Paris Observatory, and the book in six chapters (with introduction and epilogue) is worthy of the very distinguished author and *savant* whose name often appears in the columns of the *Matin* and in the pages of that venerable fortnightly the *Revue des deux Mondes*.

To the psychical researcher the title of the present book is, however, somewhat misleading. The Beyond of which M. Nordmann speaks is the Beyond of space and time, the solar system and its "exquisite miniature" the atom, the Milky Way and the Nebulae, the Eternal and the Infinite. Of human survival the author speaks very little, though admitting that "among so many problems the problem of survival is the one that especially

impassions most men" (p. 253). To this problem by the way he gives no definite answer.

Two chapters of the book deal, however, with Psychical Research: the first ("Spiritism and Metapsychics") and the second ("The Mystery of the Ectoplasma"). The author strives to be impartial, and if he demolishes the evidence for the "ectoplasma" supposed by some to have been afforded by Einer Neilsen, Miss Goligher, "Eva Carrière," Kluski and other mediums, few of us will be disposed to question his negative conclusions. It may be mentioned by the way that the last chapter at least is a little out of date (the book itself bears none!): thus the name of Dr. Geley is repeatedly mentioned, but nothing is said as to his tragic death. It is not quite clear by the way why out of the whole domain of Psychical Research the "ectoplasma" should have been specially singled out: surely a discussion of the *contents* of mediumistic messages from the standpoint of human survival or even supernormal knowledge pure and simple would have been more appropriate to a work dealing with the "Au-delà."

M. Charles Nordmann's knowledge of "metapsychics" appears to be certainly limited by the way, otherwise he would hardly have written: "To speak of unconscious thought is to use therefore words devoid of meaning" (p. 271). "To speak of unconscious thought is therefore to make a *petitio principii*" (p. 272). Even supposing he means here something different from what we mean by the subconscious self and subconscious thought, M. Nordmann would probably have expressed himself differently if he had been more familiar with our researches.

On the whole the two chapters in question might have been omitted without modifying in any degree the character and the value of the book.

In the chapters dealing with the universe and its astronomical abyss we are overwhelmed with facts and numbers almost calculated sometimes to make us feel dizzy. I have no authority whatever to express on these subjects any doubts nor indeed any opinions. I cannot abstain, however, from uttering a very modest desideratum. Could not that admirable science, Astronomy, direct the greatest part of its tremendous effort to unravel the mystery of the Universe somewhat nearer home? It is no doubt intensely interesting to hear so much about thousands of milliards of kilometers and hundreds of thousands, nay, millions of years.

But—what about the infinitely less remote in space canals of Mars? If I mistake not, about half a century has now elapsed since Professor Schiaparelli's discovery. How is it that astronomers are still wrangling about these canals? And by "wrangling" I do not only mean disagreement as to their origin: whether natural or artificial, but also as to their objective or quasi-subjective character.

Will it be too audacious on the part of a layman humbly to suggest that Astronomy might do well to begin, provisionally at least, if not quite at home like charity, at least in the relative neighbourhood of the Earth? And when the Mars problem has been definitely settled, *nemine contradicente*, there will be time enough to fathom the abysses of the Infinite—where control of the observations and calculations made is by the way (let it be said between ourselves) in all likelihood much more difficult. Characteristically enough the Mars riddle is not even alluded to by M. Charles Nordmann, who prefers either hovering in the bottomless abysses of the vault of heaven or diving into the mysteries of the world of atoms and electrons. And yet are there riddles of more stupendous interest than those relating to what the late Camille Flammarion called the *habitabilité* of planets? Mysteries where the natural and the (so-called) supernatural seem to merge into each other; mysteries where dream and reality may become *one*, and compared to which even the question of human survival seems to me to dwindle into relative insignificance?

P.-P.-S.

II. DR. RICHARD BAERWALD, *Okkultismus und Spiritismus und ihre weltanschauliche Folgerungen*. Deutsche Buchgemeinschaft, Berlin, 1926. 404 pages.

This book is very attractive. It is full of valuable criticisms, observations and facts. There are nine chapters in all. The first is devoted to considerations and conceptions of a general character; the second to the subconscious self; the third to mediumship; the fourth to automatic writing, crystal-gazing, table-tilting and rapping and the sideric pendulum; the fifth to telepathy, both spontaneous and experimental; the sixth to hyperaesthesia and telepathy "in disguise"; the seventh to prophecy; and premonitions; the eighth to physical phenomena; the ninth to spiritism and the problem of immortality.

The standpoints of the learned editor of the *Zeitschrift für Kritischen Okkultismus* are well known. He rejects the physical phenomena altogether and clairvoyance so far as the latter is regarded as supernormal knowledge which cannot be explained as hyperaesthesia, hypermnnesia and thought-transference. On the other hand he fully admits telepathy, envisaged by him as a physical emanation; he even gives it an extension for which—Dr. Baerwald will, I am sure, excuse my stating my opinion plainly—there is no justification in our present knowledge. The subconscious self again becomes under his hands quite an arsenal where he finds plenty of resources for explaining apparently supernormal occurrences in a ‘natural’ way (giving the word ‘natural’ a ‘pull’ which permits telepathy to fit into it). Hyperaesthesia again is given an extension which may well be called tremendous. No saying is truer than the French dictum: *les extrêmes se touchent*. The hypercritical Dr. Baerwald here again makes admissions and postulates hypotheses for which there is no basis in fact, therefore his hypercriticism comes into close contact with lack of criticism. To note this is not to disparage a very valuable and fascinating work.

On pages 193-207 the author attempts to demolish the evidence for thought-transference at close distances. Some of his remarks are certainly telling, and I for my part am willing to admit their *bien-fondé*. But, seeing that he believes in hypnosis and telepathy at great distances, it is not quite clear to me why he insists so much on unconscious whispering as an explanation of the *Nahversuche*. He goes even to the extent of not excluding this explanation in the case of the late Professor Bekhtereff's dogs (p. 203 footnote).

I do not think, generally speaking, that we have already reached a stage in which in discussing such experiments as those with Ossowiecki, with Dr. Chowrin's Russian *clairvoyante*, etc., we should be justified in championing one supernormal explanation against another, e.g., thought-transference against clairvoyance. I am considerably impressed by some of the evidence, but I still think we want more of it; and meanwhile the alternative should not be between clairvoyance and telepathy but between clairvoyance or telepathy on the one hand and prosaic trickery (to use no uglier term) on the other. This is a circumstance which Dr. Baerwald seems to me somewhat to neglect.

I miss in his—I repeat, most valuable—work a chapter on Phantasms of the Dead. Such cases are very rare—I speak, of course, of evidential ones only—but they do exist, and Professor Richet has done them the honour of calling them somewhere *troublants*. Dr. Baerwald's omission is the less comprehensible as his theory of extended telepathy would have surely enabled him to dispose of such cases very easily, if not always quite satisfactorily.

In Chapter VII. the pages where the author explains away some prophecies of Nostradamus *soi-disant* bearing on the French Revolution will be read with peculiar interest (pp. 321-327). The demonstration (by Prof. Richard Henning) leaves nothing to be desired. I am far more sceptical with regard to the explanation by telepathy of such cases of apparent premonition as Mrs. Schweizer's dream of the impending death of her son (pp. 338-339). And I may add that it is very fortunate that for such action of telepathy as Dr. Baerwald here supposes there is no evidence whatsoever. Yes, this is indeed fortunate. For life is very complicated already. If, in addition to our usual troubles, we are henceforward compelled carefully to control and suppress the anxiety we may feel with regard to those dear to us, even when hundreds of miles away, lest this anxiety may by dint of some telepathic impact *à rebours* start the very calamity we are apprehending!—our life may well become well nigh unbearable.

I think chance-coincidence in Mrs. Schweizer's case (as in many others) a much more plausible explanation than is usually supposed, and I also think that, generally speaking, Dr. Baerwald might with advantage have availed himself of this hypothesis far more than he has.

The last chapter contains a fine "parable" (pp. 385 *sqq.*). Dr. Baerwald will not admit that there is life after death. Like him I see nothing very frightful in total annihilation, and also think the orthodox Christian conception in this respect far more terrible.¹

¹Sir O. Lodge (*Proceedings*, Vol. XXXIV., p. 117) says that in the Middle Ages the fear of *post mortem* torment "must have given so much pain that really those beliefs were hardly superior to the more ancient beliefs of the Egyptians." It is not quite clear why he speaks in the past tense. Surely Sir Oliver knows that hundreds of millions of Christians (both Roman Catholics and Greek-Orthodox) still hold to the present day the same conception which, by the way, seems to them—and in my opinion rightly enough—based on some of the most explicit and most unequivocal statements of the very Founder of Christianity.

But even supposing annihilation to be true (as to which I am not completely certain) it may well be doubted whether the present day masses are ripe for such a—supposed—"truth." In the present phase of mankind can morality dispense with the sanction of a threat, be it transcendental? I have on this subject some doubts. Let us conclude that nature may have acted very wisely in not lifting up, so far as the problem of survival is concerned, the veil of Isis in the present hard-trying generation.

P.-P.-S.

SHORT NOTICES.

RUDOLF TISCHNER, *Franz Anton Mesmer: Leben, Werk und Wirkungen*. 8vo, pp. 176, nine portraits, facsimiles and ill. München: Verlag der Münchner Drucke, 1928. Price, bound 11 M., unbound 9 M.

Our Corresponding Member Dr. Tischner has added to his lengthening list of works on psychical research and kindred subjects an admirably organised work on Mesmer, his theories and influence. A brief survey of Mesmer's forerunners is followed by an account of his life and an analysis of the writings produced by him and by his followers and opponents. The development of Mesmerism on the one hand into hypnotism and on the other into "new thought" and its offshoots, is then outlined, and a bibliography of Mesmer concludes the whole. Dr. Tischner has written a lucid and well-balanced book, which supplements, and possibly replaces, the works of Kerner and Kiesewetter on the same subject. It may be noted that it was found possible to verify a considerable proportion of Dr. Tischner's many references and citations without going outside the Society's Library.

G. WILLOUGHBY MEADE, *Chinese Ghouls and Goblins*. 8vo, pp. xv. 432, 16 ill. London: Constable & Co., Ltd., 1928. Price 24s. net.

Mr. Meade's book is a most pleasing and enterprising excursion into the Chinese realms of the supernatural. Though his aim is to amuse rather than to instruct, a good deal of information can be extracted from his pages. The chapters on spirits, divination and magic, and spiritualism, in particular, contain a good deal that will be new to most students of psychical research. We do not gather, however, that Mr. Meade came across many

genuinely supernormal phenomena. The book is very handsomely produced and illustrated, and has a full index.

HENRY HERBERT GODDARD, *Two Souls in one Body?* 8vo, pp. xiii. 242, nine portraits and ill. London: Rider & Co. [1928]. Price 6s. net.

This is an account of an interesting case of dual personality, in which a girl, nineteen years of age at the beginning of the record, sometimes behaved as if she were a child of four. The author is convinced of the genuineness of the case, but his attempt to make his book popular compelled him to omit most of that careful detail and hour-to-hour observation which is so necessary to enable the reader to form his own opinion. We hope that Dr. Goddard will without much delay publish a scientific account of the case.

J. J. VAN BIERVLIET, *La Psychologie d'aujourd'hui*. 8vo, pp. v. 154. Paris: Félix Alcan, 1927. Price 15 fr.

Professor van Biervliet's little book is directed to the object of showing that the study of memory is the most important task of modern psychology. He endeavours to achieve this aim by pointing to the importance of the memory in imagination, attention, introspection, and so on. It is a suggestive thesis, but as yet "not proven."

From Worlds Unseen. By M. A., Ball. Coll., Oxon. Foreword by SIR OLIVER LODGE. 8vo, pp. xv. 78. London: Rider & Co. [1928]. Price 2s. net.

These are automatic writings of the usual spiritualistic type, more intelligent than the average, but still of little intrinsic value. It is a pity the writer should have chosen a pseudonym almost certain to make difficulties for the bibliographer of the future, though Sir Oliver Lodge's allusions to Stainton Moses in his Foreword may succeed in preventing confusion.

GEORGE LINDSAY GORDON, *The Great Problem and the Evidence for its Solution*. Appreciation by SIR A. C. DOYLE. 8vo, pp. 380, two diagrams and 8 ill. London: Hutchinson & Co., Ltd. [1928]. Price 18s. net.

The busy reviewer is almost tempted to prepare a standard notice that will serve for all the books of this type that proceed from publishers' offices in a constant stream. There is scarcely any-

thing that could be said of this one that would not serve for all the others, unless it were a reference to the innumerable misprints and mis-spellings that deface it. We get the usual uncritical historical and contemporary survey, the usual meaningless classification (including fourteen types of "evidence of a future life," the fourteenth of which is "immunity or recovery from snake bites" [pp. 236-239]), and the usual spiritualistic conclusions.

TH. B.

NOTES ON PERIODICALS.

Psychic Research. March, 1928. This number opens with an article by Mr. J. Malcolm Bird on "Some Theoretical Aspects of Psychical Research," which is the text of a lecture given by Mr. Bird at the National Laboratory of Psychical Research last autumn (also printed in the *Brit. Jour. for Psych. Research*).

Monsieur René Sudre has an article on Professor Richet's book "The Sixth Sense," in which he criticises this title on the ground that the assumption of anything which can be called a sixth sense does not really help to explain psychical phenomena. M. Sudre refers in particular to telepathy of the active and selective type as being especially difficult to explain on any physiological basis.

The Number contains a further instalment of Dr. Christian Winther's Report on Mrs. Anna Rasmussen.

Mr. Price contributes an interesting summary of the accounts given to him by various witnesses of events alleged to have taken place at the "haunted" house in Battersea. The phenomena which he was able to observe on his own three visits to the house are also described with care, and seem to have differed somewhat from anything that took place on other occasions. They consisted chiefly in the discovery of small portable objects in places occupied a short time previously, and it is interesting to compare these phenomena with the rather similar ones which occurred during the visit of Eleonore Zugun to Mr. Price's Laboratory.

The *British Journal of Psychical Research*, Vol. i. No. 11 (Jan.-Feb. 1928) contains an article by Mr. J. Malcolm Bird on "Some Theoretical Aspects of Psychical Research," in which the author discusses the possible bearing upon psychical phenomena of modern

theories of ether, hyperdimensionality, and Einstein's theory of relativity.

Dr. R. J. Tillyard has an interesting article on "The Normal Production of Psychic Gloves," in which he describes how a wax glove similar to a psychic glove produced in his presence at a sitting with Margery on May 1st, 1926, was produced by applying a tourniquet to the subject's arm, so that the hand and wrist were swollen and engorged with blood when dipped into the hot wax; after the glove had been formed, the tourniquet was removed, and with the consequent reduction of the hand and wrist to their normal size the removal of the wax glove was easily effected. It is worth noting that this method was suggested to Dr. Jameson, of Nelson, N.Z., by whom it was carried out, by the turgid appearance of a thumb-cast taken from the psychic glove obtained at the sitting with Margery. Dr. Tillyard discusses the bearing of this discovery on the Margery phenomena, and concludes that "no charge of fraud can be brought against any of the sitters at the séance of May 1st, 1926, but that the new knowledge here disclosed makes the whole performance of "Walter" at this séance of little evidential value in the establishment of the claim that paraffin-wax gloves can be formed only by supernormal means."

The British Journal of Psychological Research. March-April 1928. This Number opens with an article by Dr. Neville Whyment on "Some Valiantine Sittings and Oriental Voices." The sittings discussed in this paper are those of which Dr. Whyment gave an account at a Private Meeting of this Society on July 22nd, 1927. The central point of interest is the apparent knowledge of the Chinese language and of Chinese classical literature shown by the "direct voice" speaking at the sittings.

There is a statement by Mrs. McConnell concerning communications received from her son David and a friend Rosalind, which Mrs. McConnell believes to be connected with the "White Case" (reported in "The Bridge").

Mrs. Leaning has an article on "Calculating Boys" with special reference to the article on Louis Fleury by Dr. Osty in the *Revue Métapsychique*, Nov.-Dec. 1927. H. DE G. S.

Zeitschrift für Psychische Forschung, February and March, 1928. Herr Macourek of Trebiana brings to a close his account of some recent experiences with Frau Silbert. Of these the most note-

worthy is this medium's alleged supernormal flight (described in the January number) from Trebian to St. Nicolai and back, twelve kilometres as the crow flies, coinciding with Frau Silbert's disappearance or absence of eighty minutes' duration. Herr Macourek's account is candid enough to permit the critical reader to detect in it traces of collusion, one other person besides the medium, and perhaps two, being possibly implicated. The incident does not contribute favourably to the medium's reputation, and in my opinion points in the direction of deliberate and elaborate preparation beforehand of the whole performance. The alleged flight itself reminds us of similar claims advanced by Mrs. Guppy-Volekman in London in the seventies.

Prof. August Messer of Giessen has an interesting paper (unfinished yet) on the "Riddle of Konnersreuth." A long list of papers on this extraordinary case is given, and should be of value to the student. Of much interest is the description by Dr. von Aretin of the stigmatica's ecstasies and visions of the Passion reproduced on pp. 74-76 (March number). A somewhat different impression is, I think, produced on the reader by another quotation where Dr. Gerlich (*id.* p. 79), who repeatedly observed T. N. in September and October last, describes the mysterious disappearance of a Host placed on the seeress's tongue by the priest who was giving her the Blessed Sacrament. To Prof. Messer it suggests telekinesis or dematerialisation (*ibid.*); I think the repetition of such incidents is not desirable in the interests of the *voyante's* reputation or prestige.

A case of a supposed premonitory dream by Prof. Dr. C. is given and commented upon by Prof. Dr. Schröder on behalf of the new *Institut für Metapsychikalische Forschung* of Berlin-Lichterfelde-Ost. I am not certain the amount of coincidence is sufficiently striking to justify us in looking for an explanation beyond chance.

The same author concludes his account of the phenomena of Frau Rudloff. The February instalment begins by further "protocols," most of them at any rate quite inconclusive. I do not wish, however, to minimise the fact that there are a few—a very few—incidents in which explanation by trickery is at first sight more difficult. A report by Dr. Krallinger is then printed, who investigated Frau Rudloff's "metagenetic" drawings on mirrors, and says they are identical, as to the substance, to human

blood submitted when still in semi-liquid (*feucht*) state to high temperature. Still it has not been possible to reproduce them artificially in all their forms and parts. The origin of the "*Meta-austriche*" in human blood submitted to the action of heat or of similar agents seems to Dr. Krallinger in the highest degree probable. Whether this "heat" has an origin external to the substance or internal is wrapped in total darkness. The microscopic study of the "*Meta-austriche*" has revealed many interesting facts which cannot however be given in detail. On the whole Dr. Krallinger's report (the final sentences suggest that he is a believer in materialisation) is rather favourable to the authenticity of the "mirror-drawings." This fact is interesting and should be noted; it can hardly outweigh however the utterly suspicious appearance of the "drawings," nor the circumstance that, judging by the "Protocols," the way in which they come into being is completely inconclusive evidentially in nineteen cases out of twenty, unless we rely on the testimony of all the three Rudloffs (Herr, Frau and Fräulein).

Dr. Schröder is so convinced of the genuineness of the Rudloff *spiegelphänomenik* that by way of a challenge he offers 1,000 marks (to be raised under certain circumstances to 5,000) to any one who will obtain the same *Meta-austriche* whatever the conditions. Both the February and March numbers of the review are abundantly and excellently illustrated.

Dr. E. Mattiesen has the beginning of a paper on "the White Case" as described in Miss Nea Walker's *The Bridge: A case for survival*.

Zeitschrift für Psychische Forschung, April, 1928. Dr. Mattiesen continues his examination of the "White Case" (we shall return to it when finished). Dr. F. Harms has a paper on psychometric experiments with Frau Lotte Plaat, daughter of Consul M. in Oldenburg. The author's remarks show him to be by no means devoid of some critical acumen, but the experiments narrated appear to me to be absolutely worthless so far as the possession by Frau Plaat of some "supernormal" power is concerned.

Professor Dr. August Messer discusses again Konnersreuth. Various interesting incidents are mentioned, among them one narrated by Dr. Gerlich, where Theresa Neumann seems to have manifested clairvoyance so far as the contents of a silver crucifix

(containing relics) were concerned. This clairvoyance may, however, be explained by thought-transference from a Carmelite monk who had brought the crucifix and presumably knew its contents. Konnersreuth again forms the subject of a short paper by Dr. Eduard Aigner. In a footnote the editor of the *Zeitschrift* says with reference to statements which appeared in two Konnersreuth papers that the Friday ecstasies and bleedings ceased towards the end of 1927 and that T. N. is taking food again. These statements are in contradiction with information derived from other sources.

Professor Max Seiling discusses "Action at a Distance." Goethe appears to have believed in such *Fernwirken* between *inanimate* objects! A poet of genius may be permitted to indulge in such speculations; we should be inexcusable if we complicated in this way a problem already sufficiently abstruse.

Professor Dr. Schröder discusses a possibly veridical dream which occurred to a Frau D. on 29th November, 1927. May I be permitted to utter a respectful *caveat* against dreams being used as evidence for supernormal perception, at least as a general rule?

Zeitschrift für Parapsychologie, April, 1928. This number begins with a "parapsychological" study of Dr. G. Pagenstecher's (Mexico) on "Clairvoyance in the past, present and future," as exemplified in his subject and "highly esteemed friend" Señora Maria R. de Z.¹

Dr. Matticsen prints an account of some supernormal—in his opinion—occurrences connected with the death by accident of a young man, Dr. J. F. L. These occurrences do not seem to me peculiarly striking. Professor Dr. Erich Stern contributes a valuable paper on the "Problem of fortuitous coincidence" (*Zufall*). He rightly insists on the importance of some cases—or categories of cases—where *Zufall* is only an apparent explanation and where the true explanation is of a different nature. But in my opinion this is not the real question at issue. Will chance coincidence explain some—or many—of the incidents which Psychical Researchers are wont to put down to supernormal factors (in medium's utterances for instance)? I answer this question in the affirmative; to it Dr. Stern's article supplies no answer.

¹ See *Proc. Am.S.P.R.*, Vols. xv., xvi., *Jour. S.P.R.*, Vol. xxi., p. 216, and Dr. Pagenstecher's recent book, *Die Geheimnisse der Psychometrie oder: Hellschen in der Vergangenheit*.

Professor Dr. Verweyen of Bonn has a paper on his experiences "with less known mediums." The medium "Dagma" comes last in the series. Prof. Verweyen appears to have been thoroughly satisfied with the results of her performances (of a "clairvoyant" character) *in a public hall*, in the presence of an "impresario," and considers quite natural her subsequent failure when tested at a private sitting.

Dr. Rudolf Tischner has a valuable article, as usual, on Mesmer's importance for "metapsychics"; and a short paper by Dr. Aigner very opportunely reminds us—which some are apt to forget—that the problem of the divining rod has by no means been definitively solved in the affirmative sense. He reproduces Prof. Marbe's (of Würzburg) suggestions that would-be professional dowzers should be at first properly tested by competent official organs, and quotes sentences of this scientist which seem to imply a very sceptical attitude; the latter is the more impressive as the Professor's impartiality seems particularly beyond doubt.

The Countess Wassilko-Serecki contributes the account of a sitting with her *protégée* Eleonore Zugun in Vienna on 16th May, 1927. Several university professors and other *savants* were present, among them Prof. Hans Thirring. The séance may be described—loosely speaking—as rather a good one. The Countess was absent part of the time, many of the (usual) "phenomena" occurring while she was away.

Studienrat R. Lambert prints in *Zeiten und Völker* (Stuttgart), March and April, 1928, a short but valuable paper on the present state of "Occult Researches." Reference is made to the S.P.R. Census of Hallucinations of 1889-1892. The experiments with Ludwig Kahn are discussed at—relative—length. To the physical phenomena and materialisations a little more than a page is devoted. Insistence is laid on the Naples experiments with Eusapia in 1908 by a "committee of conjurers sent by the English S.P.R." It is not the first time I have seen in German publications Messrs. Feilding, Carrington and Baggally designated as *Taschenspieler*, which designation seems to me to be of somewhat doubtful correctness.

Zeitschrift für kritischen Okkultismus, III. Band, 1 Heft. Dr. Albert Hellwig of Potsdam, that arch-enemy of all *Kriminal-*

telepathen, demolishes the evidence for the discovery through clairvoyance of a dead body at Rothenstein, Thuringia.

Count Klinckowstroem prints an interesting paper on "Pseudo-telepathy" in the past. He begins by a work published by Porta in Naples in 1567 and by Reginald Scot's *Discovery of Witchcraft* (London, 1587), ending with some contemporary performances. Of peculiar interest is the case of the Hungarian couple K. exposed a few years ago by Drs. Dessoir and Moll.

Dr. Richard Baerwald discusses again "Clairvoyance and Hyperaesthesia" à propos of Dr. Tischner's *Fernfühlen und Mesmerismus* (*Exteriorisation der Sensibilität*) (Munich, J. F. Bergmann, 1925) and Prof. Christoph Schroeder's *Grundversuche auf dem Gebiete der psychischen Grenzwissenschaften* (Berlin, 1927). Dr. Baerwald's position is well known: "Hellsehen" does not exist, and apparent clairvoyance is to be explained by telepathy and acuity of sense-perception (both, he will permit me to point out, strained almost to breaking point). Before adopting either hypothesis I should like to be more certain than, I confess, I am of the genuineness of the facts themselves.

Dr. Wendler (Erlangen) discusses the results obtained by an electrician, E. K. Müller, of Zurich, who has been investigating supposed "emanations" from the human body. These investigations have impressed him rather favourably, and he is willing to admit such an "emanation" at least as a working hypothesis (pp. 73-77).

Dr. Hans Rosenbusch (who claims, as is known, to have exposed in Munich both Eleonore Zugun and the Countess Wassilko) vigorously criticises the Price report on the Roumanian peasant girl (*Proceedings of the National Laboratory of Psychical Research*, Vol. I., January 1927, Part I.) and the Zimmer-Körper-Bruck-Kröner-Döblin report printed in the May number (1927) of *Zeitschrift für Parapsychologie*.

"Spirit-materialisations experimentally tested" is the singularly inappropriate title of a paper by Prof. Dr. Anton Seitz of Munich. The writer speaks in it chiefly of apparitions in human form and very little of "materialisation." He maintains that the animistic hypothesis combined with "intuitional vision" and "radioidal" capacities is sufficient to explain "all the facts." I do not know . . . nor, strictly speaking, does Geheim-Regierungsrat Dr. Seitz.

P.-P.-S.

JOURNAL

OF THE

Society for Psychical Research

NOTICE OF MEETING.

A General Meeting of the Society

WILL BE HELD IN

THE COUNCIL CHAMBER,

DENISON HOUSE, 296 VAUXHALL BRIDGE ROAD,
LONDON, S.W. 1,

ON

MONDAY, JULY 16th, 1928, at 8.30 p.m.,

WHEN A PAPER ENTITLED

“L'accord télépathique”

WILL BE READ IN FRENCH BY

MONSIEUR RENÉ WARCOLLIER

(The paper will be illustrated by lantern slides and a short abstract in English will be available).

N.B.—*Visitors will be admitted on production of an invitation card signed by a Member or Associate. Members and Associates will be admitted on signing their names at the door.*

The Rooms of the Society at 31 Tavistock Square, London, W.C., will be closed after Tuesday, July 31st, until Monday, September 10th. Correspondence will be forwarded to the staff during this time. The next number of the "Journal" will be issued in October.

NEW MEMBERS.

Buist, Mrs., 37 St. James' Place, London, S.W. 1.

Foster-Barham, Mrs., Prior's Mead, Rectory Road, Burnham-on-Sea.

McConnel, Mrs. D. R., Don Pedro Dam, La Grange, California, U.S.A.

Shann, Edward Thornhill, 19 Buckland Crescent, London, N.W. 3.

St. Aubyn, Hon. Mrs., 2 Tedworth Square, Chelsea, London, S.W.

Wilkinson, Mrs., Ardanoir, Foynes, Co. Limerick, Ireland.

MEETING OF THE COUNCIL.

THE 249th Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Wednesday, June 6th, 1928, at 3 p.m., **Mrs. Henry Sidgwick** in the chair. There were also present: **Mr. W. R. Bousfield**, **Professor E. R. Dodds**, **Mr. J. Arthur Hill**, **Dr. T. W. Mitchell**, **Mr. J. G. Piddington**, **Mr. W. H. Salter**, **Mrs. W. H. Salter**, **Mr. Sydney C. Scott**, and **Dr. V. J. Woolley**; also, **Mr. Theodore Besterman**, **Hon. Librarian**.

The Minutes of the last meeting were read and signed as correct.

Six new members were elected. Their names and addresses are given above.

The Monthly Accounts for May, 1928, were presented and taken as read.

Arrangements for the Requisitioned Meeting were considered, and it was decided to hold the Meeting on Wednesday, July 18th, at 3.30 p.m., and send a notice to that effect to all Members of the Society.

On the proposal of **Mr. W. H. Salter**, seconded by **Mr. S. C. Scott**, the following resolution was passed unanimously:

"That a Committee be appointed to consider the present working of the Articles of Association and what, if any, alterations are required."

On the proposal of Mr. W. H. Salter, seconded by Dr. V. J. Woolley, the following resolution also was passed unanimously:

"That the above Committee do consist of: Mr. W. R. Bousfield, the Hon. Everard Feilding, Mr. G. W. Lambert, Mr. S. C. Scott and Mrs. Henry Sidgwick; with power to add to their number."

PRIVATE MEETING.

THE 96th Private Meeting of the Society was held in the Rooms of the Society, 31 Tavistock Square, W.C., on Wednesday, June 6th, 1928, at 5 p.m., DR. V. J. WOOLLEY in the chair.

Mr. Theodore Besterman read a paper on "The Evocation of the Dead in Madagasear," which will, it is hoped, be published later in the *Proceedings*. It was followed by discussion and interesting accounts of experiences by some of the members present.

CASE.

L. 1285. INFORMATION OBTAINED AT A TRANCE-SITTING ON MATTERS UNKNOWN TO THE SITTER.

WE have received from Mr. A. G. Hoseason, who has been for many years a Member of the Society, the following case in which veridical information was given to him at a sitting with Mrs. Leonard concerning matters of which he had no normal knowledge at the time. The sitting took place on February 16, 1928, the purporting communicator being Mr. Hoseason's wife. The first report of the incident was contained in a letter from Mr. Hoseason to the Secretary, Miss Newton, as follows:

April 10, 1928.

. . . I enclose you a résumé of a test given me months ago by my wife. I get them regularly, but this one might interest you. I might mention I have sat almost monthly with one of the best mediums in the world for now over eleven years (and many others in the meantime, say for the first six years since 1917), and have of course scores of notes and many wonderful private home records.

The letters I enclose are from my cousin Lizzie, who lives in Larne, North of Ireland, and my sittings are always in London. . .

A. G. HOSEASON.

With this letter was enclosed the following statement :

April 10, 1928.

At sitting on February 16, 1928, I asked my wife to give me something evidential, and the message was (as put in my notes): "Lizzie wants more towels—also water is coming into room near a bed."

I immediately wrote off to Ireland, and I enclose you her letter to me. Of course I knew nothing of these things at all. I consider it a wonderful test. I have since had another one, which was, "Lizzie has broken an old blue plate," not *in two*, but in many pieces. I wrote at once, received reply, "Yes, almost un-mendable." Simple things, but *all the more convincing*, at least to me.

These are merely tests asked for. The record of sittings I do not mention, as it is all home life, and no interest to any one. Please note my cousin lives 400 miles from London. A. G. H.

With this was also enclosed a letter to Mr. Hoseason from his cousin in Larne, as follows :

February 20th, 1928.

Your letter to hand on Saturday. What came through to you is truly marvellous, showing to us again how really and truly close to us my dearly beloved cousin Lizzie is. Not an hour before your letter came in at midday on Saturday I had said to Kathleen to bring a few towels from Hamilton's, where there is a sale going on. In our bedroom the paper round the top of the bay and down the side is quite wet. We have been waiting for the McI. family . . . bringing home their long ladders to find out the cause of the damp coming through. . . .

COUSIN LIZZIE.

In reply to the above communications the Hon. Secretary, Mr. W. H. Salter, wrote to Mr. Hoseason on April 30th, putting the following questions :

We should be very glad to know the name of the medium to whom you refer, on the understanding that this will not be printed

without your previous consent. Would you also kindly say whether you had been in Larne recently, and whether before the sitting in question you had any knowledge of the damp coming through your cousin's house?

At previous sittings with the same medium had there been any references to your cousin Lizzie and her affairs, and have you at any time spoken to this medium, when out of trance, about your cousin Lizzie? . . .

W. H. SALTER.

In reply to this letter Mr. Hoseason wrote as follows:

May 3, 1928.

In reply to yours of April 30th:

1. The name of the medium I have sat with for many years is Mrs. Osborne Leonard. . . .

2. I have not been in Larne for 7 or 8 years.

3. As I explained to you, in my letter, I had *no* knowledge of any damp coming through my cousin's house; if I *had*, I should *not* have sent it to you.

4. In all sittings with Mrs. Osborne Leonard, for the past 11 years, I have never discussed anything I have had through; my only comment to her at any time is very occasionally I may say—I have had a good sitting to-day or a poor one, nothing more.

5. I have no recollection at any time mentioning my cousin's name to her.

Feda always comes through for about 40 minutes, and then my wife controls Mrs. Leonard for about 20 minutes. Our conversations are always on *home* matters, *relations*, and *friends*.

At the sitting sent you I asked my wife to give me a "test," and that was the test I sent to you. I have since that sitting asked twice for tests, and have had one from Ireland (*re* blue plate), which came exactly, and one for a friend in Birmingham asked for 3 months ago.—True.

Anything further [I shall be] pleased to give you. I might mention I always take rough notes at the sittings, all of which I have kept the last 10 years.

A. G. HOSEASON.

Mr. Hoseason has also sent us a photograph (taken, he tells us, in March 1928) of the room in his cousin's house at Larne, showing the damp on the wall.

NOTE ON THE GÜNTHER-GEFFERS CASE.

A YEAR ago, on May 12th, 1927, Frau Günther-Geffers of Königsberg, East Prussia, a professional clairvoyante and *Kriminaltelepath*, was acquitted on the charge of fraud by the Insterburg tribunal (*erweiterte Schöffengericht*).

The *Stadtsanwalt* having appealed against this sentence, the case has been tried again, also at Insterburg, and ended again with an acquittal on May 12th.

Much evidence attesting the clairvoyante's alleged powers in discovering thefts, dead bodies, etc., was produced before the tribunal and apparently considerably impressed the judges. Whereupon at a certain stage of the proceedings the *Stadtsanwalt* offered to withdraw his appeal against the previous sentence. To this Frau Günther-Geffers' counsel objected, insisting on a complete vindication of his client, and—apparently—also hoping that the tribunal would assert in its sentence the reality of the clairvoyante's powers. This the tribunal has not done, but Frau G.-G. and a detective closely connected with her have been acquitted once more.

Many interesting incidents happened in the course of the trial. Twice a regular experiment was instituted with the object of testing Frau G.-G.'s alleged supernormal faculties. In the first case she appears to have attained a certain—possibly a considerable—measure of success, but according to our standards the conditions of the experiment can hardly be called evidentially cogent, since on the most vital point some doubt seems to prevail. Thus Dr. Albert Hellwig of Potsdam (who is, I ought perhaps to add, profoundly inimical to professional clairvoyants) asserts in the *Frankfurter Zeitung* of May 17th (2nd morning edition) that it seems by no means proved that Frau G.-G. *did* give the name "von Reibnitz" (the victim of a theft not cleared up at the time), as had been alleged in some newspapers. If doubt is permissible on so crucial a point, the conditions of the experiment may well have been somewhat inadequate.

A second and apparently flawless experiment instituted by Prof. Dessoir was negative as to its result. Frau G.-G. failed to "read" any of the words written on slips of paper which had been put into a securely closed box, and the word *vampyr* which was spelt out by her did not correspond to the contents of any

of the slips. These contents, it should be noted, were unknown to those present. This result would seem at first sight to strengthen the position of those who—like Herr Albert Hofmann in the *Kölnische Zeitung* of May 17th, morning edition—see in Frau G.-G.'s alleged clairvoyance only thought-transference, which according to Herr Hofmann is so common in the trance state (?)

The experts commissioned by the tribunal who examined Frau Günther-Geffers' condition preferred to abstain from expressing an opinion as to the genuineness or otherwise of her trance.

The present note, it should be added, is avowedly of a preliminary nature. The undersigned may be permitted, however, to express his satisfaction as to the result of the Insterburg trial, whether Frau G.-G. is an authentic clairvoyante or not. Such trials seem to me a manifestation of that "grandmotherly legislation" which is not invariably an unmitigated boon and are likely—as in the present instance—to have consequences altogether different from those originally contemplated. The lesson should not be lost.

P.-P.-S.

NOTES ON PERIODICALS.

Zeitschrift für kritischen Okkultismus, III. Band, 2 Heft. This number is, we are informed, the last one of this Review, but the hope is held out to us of the foundation of a German Society on the model of our S.P.R., thus affording the basis of a truly neutral publication.

Meanwhile the number begins with new evidence *re* the Schneider case. This evidence first comprises an account of an exposure of Willi's—hitherto unknown—at Braunau in 1920. The case is certainly a bad one, since it shows elaborate preparation (it was ascertained that Willi wore socks with openings at the ends allowing the toes free play!). An account of an exposure of Rüdi's then follows, not quite as bad perhaps, after which Count Klinckowstroem narrates in detail Dr. Prince's most valuable experiences with the same medium.

The next paper is entitled "The Bisson Catastrophe," which title is perhaps a little exaggerated. As yet (April) there has been no cataclysm, though certain new facts have come to light which show us the protectress of Marthe Béraud ("Eva Carrière"), as playing a part still more puzzling than before. A concentric attack is made on her by Father Norbert Brühl of Trier and Count

Klinckowstroem. (For a reply by Prof. Richet, see *Zeitschrift für Parapsychologie* for May 1928, reviewed below, p. 309.)

The present writer has a paper on his *curriculum vitae* as a Psychical Researcher from 1887 to 1923. Among the positive incidents narrated the melting away of a "spirit-hand" in the late F. W. H. Myers's grasp at a sitting with Williams (as related to me by Myers in 1892) seems to me to be by far the most noteworthy.

Dr. Otto Goldmann has a paper on two Saxon *clairvoyantes* to whom the German authorities have repeatedly applied to clear up crimes. Dr. Goldmann denies that there is clairvoyance, but admits thought-transference, which he says may be dangerous as apt to confirm false suspicions against innocent people.

Dr. Carl Bruek, of Berlin, discusses an alleged case of premonition connected with a journey to Greece. The incident is described at very great length, but I am not sure that the coincidence is not fortuitous. Prevision of the future is so extraordinary that we are morally entitled to have more stringent canons of evidence for premonition than for alleged telepathy.

Dr. Rosenbusch replies to Countess Wassilko's defence in *Zeitschrift für Parapsychologie*. Many will regret that the decisions of two Bavarian courts of law have not permitted this instructive dispute to come up before an audience far more numerous than the readers of a few German periodicals. A great pity the matter has not thus been cleared up, but the fault lies not with the Countess.

A series of short notes follows, chiefly by Count Klinckowstroem. In one of them the public performances of a certain Paul Diebel, who pretended *inter alia* to reproduce Therese Neumann's stigmatisation, are discussed. (He has since confessed to obtaining these results by *half-conjuring* methods.) In another note the same author deals with the alleged mediumship (physical) of Karl Kraus, who, under the name of Karl Weber, was the subject of a paper by Dr. v. Schrenck-Notzing at the Paris Congress.¹ It appears that Kraus is going to publish a pamphlet describing how he bamboozled the Munich investigators. Of course confession of deception, unless supported by positive and concrete evidence, is of little value.²

¹ *S.P.R. Journal*, November 1927, p. 133.

² From information received later it appears doubtful whether the book will be published. This is much to be regretted.

An account of a premonitory apparition printed in a Vienna paper prompts the same author (Count Kl.) to comment very sensibly on the evidential worthlessness of such narratives. A German "sister-society" should, he says, follow in this respect the example of the S.P.R. We heartily concur in this wish. In the spontaneous sphere alone such a society could do plenty of useful work, and save from oblivion many remarkable facts. It is to be wished also that it will abstain from personal polemics which, it must be confessed, were at times a little too conspicuous in the defunct *Zeitschrift*.

Zeitschrift für Parapsychologie, May, 1928.

The *pièce de résistance* of this number is—to me—Prof. Richet's letter to Dr. von Schrenck-Notzing in answer to Count Klinckowstroem's Bisson article in the last number of the *Zeitschrift für Kritischen Okkultismus*. In this letter Prof. Richet maintains the genuineness both of the first series of his experiments with Eva Carrière—Marthe Béraud—(obviously those at Algiers are meant), and of the later. He also was present, he says, at some of the séances arranged by Dr. von Schrenck and Mme. Bisson, and maintains that he can testify to the accurate character of the experiments.¹

A further instalment of Dr. Pagenstecher's work on his Mexican *voyante* is given.

In a long and interesting paper Dr. v. Schrenck-Notzing discusses the Augustenstrasse *Poltergeist* (Munich, beginning of 1927). The maid Therese Winkelhofer (the supposed medium) subsequently made a complete confession and was imprisoned by the police for fourteen days (without trial). Dr. v. Schrenck, Dr. R. Tischner, and Herr Hildebrandt, a writer, being members of a Commission appointed by the Munich Society for Metapsychical Research to investigate this *Spuk*, assert that in spite of the confession some of the phenomena (in particular some throwings of objects witnessed by three persons in the morning of January 15th, 1927) remain inexplicable by fraud.

Some other *Poltergeist* phenomena occurring at Dillingen, in Saar, are briefly narrated by Herr Kulas.

Professor August Messer has a paper on the theoretical basis of knowledge in the domain of "parapsychological" and "paraphysical" phenomena.

¹ We hope to print further notes on this controversy in the autumn.

In "Kleine Mitteilungen" (Prof. Riehet's letter appears in this section) mention is made of the death of Prof. Haraldur Nielsson of Iceland and of Eleonore Zügun's return to Rumania, where, we are told, thanks to the care bestowed on her by Countess Wassilko, she will have an "excellent position" in a *Frisiersalon*.

Studienrat Lambert reviews Parts 102 and 103 of the *S.P.R. Proceedings*. Speaking of the "One crowded hour of glorious life" cross-correspondence, he says he agrees with Mr. Hall that this cross-correspondence proves absolutely nothing as to survival and hardly anything for telepathy. Nor does he see anything more than fortuitous coincidences in the "Master Builder." Studienrat Lambert is equally sceptical as to the result of the experiment in pseudo-scripts undertaken by Mr. Salter. "It may be asked whether Mr. Salter, whose wife takes part in the mediumistic cross-correspondences, has attempted to discover pseudo-correspondences with the same zeal which Piddington manifests when on the hunt after alleged mediumistic ones. Most probably this was not the case. Mr. Salter's good faith (I value him highly) is not in question, it goes without saying; unconscious hindrances may have prevented him from finding out coincidences which Mr. Piddington would have detected in the case of so-called genuine cross-correspondences. This question cannot be settled, since all the pseudo-scripts have not been published."

Revue Métapsychique, March-April, 1928.

Dr. Osty has a long and profusely illustrated paper on M. Marjan Gruzewski, a Pole, born in Wilno in September 1898, who without, it is asserted, having learnt either drawing or painting, has shown himself to be both a painter and a draughtsman when in a somnambulistic state, revealing apparently an innate knowledge of various technical details to which he had never paid attention before. The case is striking and interesting, but seems to me to be to some extent vitiated by the following consideration. Before beginning to paint and draw in a state of trance M. Gruzewski, we are told, gave a great many séances for telekinesis and materialisation. The materialised hands, he says, which moved objects were projected generally out of his arm (p. 87). I wonder if after such assertions we may logically accept such unverifiable statements as M. Gruzewski chooses to make about himself. It is obvious, I think, that unverified assertions made by a man

having produced "phenomena" whose genuineness is open to grave doubts are of little value evidentially. On the other hand, in the present case we have evidence (pp. 99, 100, 119 footnote) that, unlike M. Augustin Lesage (May *Journal S.P.R.* p. 265) M. Gruzewski *can* draw, even paint, in total darkness, and in justice to him this circumstance must not be lost sight of.

In the *Chronique* M. Maurice Maire speaks very warmly of Prof. Driesch apropos of the latter's sixtieth anniversary. In a note on the Konnersreuth stigmatica he expresses the opinion that Theresa Neumann's phenomena have not yet been controlled in an adequately scientific way and suggests a twenty-eight days' observation under stringent conditions of T. N.'s alleged fasting. M. Maire further analyses the *Étude's* article on dowsing (see May *Journal*) and draws the conclusion that the Roman Catholic Church now admits clairvoyance, after which we may expect that this will be the case for other metapsychical phenomena too. It would have been more exact to point out that two or three centuries ago such performances as those of the French priests referred to would have been drastically "discouraged," whilst now they are eulogised by a strictly Roman Catholic review.

M. de Vesme has the beginning of a long paper on the "legend" of collective hallucination in connection with the rope trick. His attitude seems to be entirely negative. I propose to return to his interesting study when it is finished, contenting myself meanwhile with the remark that I know at first hand of at least three cases of "fakir" performances which seem to exclude trickery, though obviously not hallucination.

Zeitschrift für Psychische Forschung, May, 1928.

Dr. Hohenwarter of Klagenfurt, Carinthia, Austria, has an enthusiastic paper on Frau Marie Silbert, whom he visited at Easter. Various phenomena are described of the usual Silbertian type (raps, also touches and direct writing under the table). The idea that the latter "manifestations" might have been produced by the medium's feet apparently does not even occur to the writer. Dr. Hohenwarter is, by the way, a Roman Catholic priest, and his enthusiastic attitude (he compares Frau Silbert and Theresa Neumann!) makes him a *rarissima avis* indeed. He quotes by the way a characteristic passage from Professor Verweyen's

Probleme des Mediumismus (p. 210), which shows that this lady has warm friends among *savants* too: the learned Professor thinks the fact that she was born on Christmas night symbolical of her life! That such admirers should profoundly resent any suspicions cast on the object of their admiration is of course but natural; but of what value, it may be asked, is their evidence?

Professor Dr. August Messer concludes his paper on the "Konnersreuth riddle." A few pages are devoted to the "scientific" attempts at an explanation of the phenomena, many extraordinary instances of auto-suggestion and suggestion are quoted (the evidential character of some of them leaves, I am afraid, much to be desired), and the conclusion is drawn that even supposing all the accounts about Theresa Neumann were to correspond with actual fact, Science is by no means bound to lay down its arms. The attitude of the Roman Catholic Church towards "miracles" in general and the Konnersreuth occurrences in particular is then discussed. We are told (p. 147) that "very influential voices" are now heard anxious to induce that Church to modify its cautious attitude towards the Bavarian seeress. (That such voices should be heard in the *present* stage of the controversy is surely characteristic.) As Prof. Messer justly points out, a decision would have been much easier for the Roman Catholic Church were Professor Virchow's famous alternative: "Fraud or Miracle", still up to date. As the matter now stands, he maintains, it may be asked whether a definition of such phenomena however unusual as "miracles" will not be objected to by Science in principle. For surely one ought to know *all* natural laws without any exception in order to state definitively whether a given fact can or cannot be explained by them. Such knowledge seems, however, inaccessible to us.

Professor Verweyen has a paper on "Materialistic and Idealistic Mediumship," and Dr. Zeller prints a note on the late Professor Haraldur Nielsson of Iceland (died March 12th).

Zagadnienia Metapsychiczne, No. 17-18, 1928.

Dr. Switkowski has a paper on hypnotism and magnetism, being a paper read before the Lwow Metapsychical Society.

M. Rzewuski answers M. Gralski, the author of a recent article on astrology from the standpoint of modern physics and metapsychics. Whilst the first author had maintained the exclusive

value of astrology for knowing the future, M. Rzewuski considers astrology in this respect as valueless.

M. Prosper Szmurlo prints his paper "On Research of Indicia of Metapsychical Faculties" (read at the Paris Congress in September-October last), and which will no doubt appear in due course in the forthcoming report on the Congress.

Two protocols follow of séances given to the Warsaw Psycho-Physical Society by M. Radwan-Radziszewski, a painter claiming to paint unconsciously in a state of auto-hypnosis. At the second sitting M. Szmurlo suggests to M. R. to play a certain part, which is performed by M. R. very successfully.

Dr. Habdank prints again "revelations" obtained through the medium Mme. Domanska. Dr. Ochorowicz and the writers Przybyszewski and Rayment are the communicators.

A long account is reproduced from the *Gazeta Poranna* describing some spontaneous physical phenomena investigated in March last by M. Aleksander Kuczera, a judge of Sambor. The phenomena occurred at Skwarzawa Nowa, near Zolkwia, in a peasant's house. The phenomena were of the usual type: telekinesis, also *apports*, the latter apparently also in accordance with the wishes expressed by the judge (a little money!). M. Kuczera, however, was observing the phenomena under conditions which must have strongly resembled those prevailing during the Crawford investigation at Belfast. May we express the hope that the Polish "metapsychical" societies, seemingly so numerous, will investigate the case, be it only retrospectively, so that we should have in our possession evidence seriously corroborative of Judge Kuczera's account in the *Gazeta Poranna*—or disproving it? A thorough investigation of even a few spontaneous cases is likely to be much more fruitful than even sittings with M. Radziszewski or Mme. Domanska's "revelations"!

Revue Spirite belge, March and April, 1928. M. J. Thiébaud has two further articles on the Mantes séances. The existence of suspicious circumstances ("anomalies") is recognised, and the wife of a foreign professor is quoted as stating categorically that all the manifestations witnessed by her were fraudulent in her opinion. M. Thiébaud, however, has no doubt of their authenticity, the aforesaid "anomalies" being explained away as follows: "The atomistic architecture of the ectoplasma is affected by the

variations of gyroscopic whirlpools which the spirit is unable to control." That the medium Blaise cannot *always* have been identical with "Madeleine" (a materialised spirit) is indeed obvious, but the hypothesis of a confederate, if not confederates, irresistibly suggests itself. The most extraordinary feature of the whole case is of course the persistent recognition by Mme Alexandre of her deceased daughter (Madeleine); but this is a psychological not a "metapsychical" enigma.

Mercury de France, 15th April, 1928. M. René Sudre has a paper on the Paris Congress (September-October 1927). He thinks Herr Karl Krall's contributions to this Congress the most valuable of all. He notes with apparent regret that in spite of the wish of a minority of Congressists the Congress failed to follow the example of that of Warsaw in establishing a clean-cut line of demarcation between "metapsychics" and spiritualism, to which, he thinks, the attitude assumed by Prof. Richet and Olivier Lodge (*sic*), "the invisible leader of the English delegation," and Prof. Driesch chiefly contributed. M. Sudre still seems extremely anxious to segregate "metapsychics" from the spirit hypothesis, but in my opinion he is labouring under a misconception. I do not think that, as pointed out by M. Sudre, no other member of the French *Université* than Prof. Richet took part in the Congress because "metapsychics have not yet broken off deliberately from scenes of possession." A spirit hypothesis based on thoroughly established facts can be no deterrent to scientific men worthy of the name. It is such facts we want; and when we have got them—if we have got them—we need not be afraid of the thesis of *post-mortem* action. "Metapsychics" may be much more compromised by thorough materialists or monists operating with "experiments" or "observations" unworthy of attention.

P.-P.-S.

Bulletin No. IX of the Boston Society for Psychical Research, April 1928, pp. 80. In this Bulletin, entitled "Evidential Incidents," are published accounts, gradually accumulated by the Boston Society, of a number of more or less "evidential" incidents of a very miscellaneous character, recorded by twelve different persons—some of the recorders describing more than one incident. The experiences dealt with range from coincidental hallucinations, impressions, and dreams, to haunted houses and communications

through mediums or the ouija board. They vary considerably in interest and in evidential value, and to give a full account, or useful analysis, or detailed criticism, would take too much space. We will only say, therefore, that in the case of most of them we feel the B.S.P.R. has done well to publish them, and that persons interested in psychical research will study them with profit.

E. M. S.

Psychic Science, April, 1928.

This number opens with an article by Sir A. Conan Doyle on "Thomas Lake Harris: A Strange Prophet." Mr. F. von Reuter discusses Baron von Schrenck-Notzing's views on the "Origin of the Phenomena of Materialisation." He gives a number of quotations from Dr. von Schrenck's report on the sittings with Eva C. to show that he "inclines towards a rejection of the spiritistic theory in favour of the psycho-dynamical conception." The article is not concerned with the genuineness of the phenomena, which is taken for granted. Mr. von Reuter also gives an account of some sittings in which he recently took part in Dr. von Schrenck's laboratory with four mediums, the brothers Schneider, Blandina T., and Oscar S. The writer is himself convinced of the absolutely fraud-proof nature of the conditions obtaining at these sittings; his report, however, is only a résumé of what occurred, not sufficiently detailed to enable those who have not witnessed the phenomena to form a conclusion.

The article ends with a note on the accusation of fraud brought against the Schneider brothers by Mr. Vinton.

Mr. Warwick has a further article on his experiments with Mrs. Deane, in which slate-writing phenomena were obtained. The article includes a description of two pieces of apparatus devised by Mr. Warwick for use at sittings for physical phenomena. It might be suggested that conditions would be still further improved by the use (for levitation phenomena) of a table which lends itself less obviously to fraudulent manipulation than the one depicted on p. 54.

There is a short account by Mr. B. M. Godsall of some sittings with Senorita Corrales of Costa Rica, at which "direct voice phenomena" are said to have been observed, and a report by Mrs. McKenzie on sittings with a Californian "voice-medium," Mrs. Estelle White.

Psychic Research, April, 1928.

This number contains further instalments of the articles on "Teleplasmic Thumb-prints" (by E. E. Dudley and J. Malcolm Bird), and "Experimental Enquiries into Telekinesis" (by Prof. Christian Winther).

Dr. Neville Whymant's article on "Some Valiantine Sittings and Oriental Voices" is reprinted from the *British Journal of Psychological Research*, March-April, 1928.

M. René Sudre has an article on "The Psychic Faculty in the Medical Field," in which he gives an account of an investigation of the alleged cures effected by a professional magnetiser, Mme. Germaine of Naney. The conclusion to which M. Sudre comes is that there is no evidence for the special "emanation" whereby Mme. Germaine alleges that she effects her cures; such success as she obtains is probably due to suggestion. M. Sudre regards the question of the existence of some unknown form of human radiation as one which is still open, but can be proved only by laboratory experiment.

H. DE G. S.

INVITATION TO JOIN IN EXPERIMENTS IN LONG DISTANCE TELEPATHY.

As some of our members know, series of experiments in long distance telepathy have been carried on since last autumn between a small group of members who act as agents and a number of persons in different parts of the United Kingdom and elsewhere who co-operate as percipients.

Mr. S. G. Soal, who is in charge of these experiments, is anxious to increase the number of percipients, and, if possible, to include among them automatists, and also persons who are blind. We should be grateful to Members and Associates who would themselves take part regularly in the experiments, or who would introduce others who would be interested whether members of the Society or not. Mr. Soal would be glad to receive the names and addresses of willing co-operators now, in order to make arrangements for the third series of experiments which will begin in the autumn.

Members who would be interested in seeing the preliminary reports of the first and second series may read them in the Library.

JOURNAL

OF THE

Society for Psychical Research

NOTICE OF MEETING.

A Private Meeting of the Society

WILL BE HELD IN

THE SOCIETY'S ROOMS,

31 TAVISTOCK SQUARE, LONDON, W.C. 1,

ON

WEDNESDAY, *October 24th*, 1928, at 5 *p.m.*,

WHEN A PAPER ENTITLED

“Some Automatic Scripts purporting to be inspired
by a Victorian Poet and Novelist ”

WILL BE READ,

Part I. : By W. H. SALTER.

Part II. : By S. G. SOAL.

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be admitted on signing their names at the door.*

NEW MEMBERS.

De Kakucs, Baroness, 11 Cheyne Court, Chelsea, London, S.W. 3.

De Mercado, Mrs., Belmont, Cross Roads, Jamaica.

Mounsey-Wood, Mrs. E. L., 41a Golders Way, Golders Green, London, N.W. 11.

Pierce, Theron, Pride's Crossing, nr. Boston, Mass., U.S.A.

Pierce, Mrs. Theron, Pride's Crossing, nr. Boston, Mass., U.S.A.

Strutt, Hon. Mrs. C. H., Wetherham, St. Tudy, Cornwall.

Sutherland, Lady, 36 Upper Brook Street, London, W. 1.

Tillyard, Dr. R. J., F.R.S., Chief Commonwealth Entomologist, Canberra, F.C.T., Australia.

MEETING OF THE COUNCIL.

THE 250th Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Monday, July 16th, 1928, at 5 p.m., THE PRESIDENT in the Chair. There were also present: Mr. W. R. Bousfield, Professor E. R. Dodds, Mr. J. G. Piddington, Mr. W. H. Salter, Mrs. W. H. Salter, Mr. S. C. Scott, Mrs. Henry Sidgwick, and Dr. V. J. Woolley; also Mr. Theodore Besterman, Hon. Librarian, and Miss I. Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Eight new Members were elected. Their names and addresses are given above.

Mr. Theodore Besterman was co-opted a member of Council for the year 1928-1929.

On the proposal of Mr. J. G. Piddington, seconded by Mr. Sydney C. Scott, the Council filled the vacant places among their elected members caused by the resignations of Dr. L. P. Jacks and Professor Gilbert Murray by appointing to them Mr. W. R. Bousfield, K.C., and Professor E. R. Dodds, hitherto co-opted members.

The Monthly Accounts for June, 1928, were presented and taken as read.

PRIVATE MEETING.

THE 97th Private Meeting of the Society was held in the Rooms of the Society, 31 Tavistock Square, W.C., on Wednesday, June 27th, 1928, at 8.30 p.m., THE PRESIDENT in the chair.

MISS INA JEPHSON read a paper on "Recent Experiments in Card-Guessing," which will, it is hoped, be published later in *Proceedings*.

GENERAL MEETING.

THE 173rd General Meeting of the Society was held in the Council Chamber, Denison House, Vauxhall Bridge Road, S.W.1, on Monday, July 16th, 1928, at 8.30 p.m., THE PRESIDENT in the Chair.

M. RENÉ WARCOLLIER read a paper on "L'accord télépathique," which was illustrated by lantern slides. The whole paper is to be published in the *Revue Métapsychique*; the abstract in English, which was distributed to the audience, is printed below.

ABSTRACT OF MONSIEUR WARCOLLIER'S PAPER.

IMPORTANCE of ascertaining conditions favourable to telepathy. Classification of phenomena as experimental or spontaneous is too broad. Telepathy may be (1) spontaneous on both sides, (2) experimental on the agent's side, spontaneous on the percipient's (Example). (3) In experimental telepathy, involving a group of persons, spontaneous cases may arise. It might seem that sympathy was one of the conditions favouring telepathy and in the great majority of spontaneous cases sympathy exists; but it is not a necessary condition (Example). Indifference and antipathy may provoke telepathy (Example). Sometimes telepathy seems to have a definite focus, sometimes to wander at random. We must therefore conclude that a great number of factors are concerned.

PART I.

(1) When a number of persons share a perception, telepathic rapport may be established between them. This is the type that

may occur spontaneously in the case of persons in church, at meetings, etc.

Corollary. When a group of persons are thinking of the same agent, rapport may be established between them (Examples). These cases of "mental contagion" must be distinguished from cases of collective telepathy which are referable to the agent (Example). This fact of spontaneous rapport between percipients was noted by the old magnetisers (Example from Carl du Prel). Possible instances of spontaneous rapport between animals. Experiments with horses; "the group mind"; apparent telepathy between insects; the matter deserves systematic study.

(2) When several persons perceive objects different but resembling each other, telepathic rapport may be established between them (Example). This kind of telepathic rapport is understood by savage peoples (Example from the Huichol Indians on pilgrimage).

(3) Speaking generally, when several persons perceive objects which are generically but not specifically the same, telepathic rapport may occur between them. (Example of Mr. Marks who, driven home by a summer shower, fell asleep and dreamt of his brother's shipwreck in a storm, an event which actually occurred at the time 200 miles away. Mrs. Sidgwick raises the question whether the summer shower and the storm offer enough resemblance to produce a community of ideas between the brothers and facilitate telepathic rapport.)

(4) When several persons have the same preoccupation or aim, telepathic rapport may occur. (Example: M. Wareollier perceived an object not transmitted by the agent with whom he was experimenting, but which another agent (of the group) was intending to transmit half an hour later.) An attempt was made to produce this rapport artificially by giving agent and percipients a definite and common object upon which to focus their thoughts during the experiment. (Examples (1) the curtain; (2) the knotted string.) Difficulties owing to arousing ideas associated with the object selected.

PART II.

ACTION OF THE PERCIPIENT ON THE AGENT.

The simplest form of telepathy is when two minds accidentally chime together. We must now consider what part is played

by the agent's will acting on the percipient, or *vice-versa*. The percipient appears to be the principal factor, though the agent is not negligible. A percipient who knows he is working with several agents cannot direct his conscious and unconscious thoughts and is liable to fail. An agent working with several percipients may try to influence one to the exclusion of the others, but rarely succeeds (Examples). In these cases the directing of the agent's thoughts had no effect; the only effective factor was the percipient's will to receive a message, *i.e.* to open a pre-determined door in his subconscious mind.

VARIOUS OBJECTS OF TRANSMISSION.

(1) Attitudes; (2) tactile sensations; (3) auditory sensations, possible hyperacsthesis; (4) visual sensations.

PART III.

ACTION OF THE AGENT ON THE PERCIPIENT.

This appears obvious in some spontaneous cases. In what can it consist? One agent in the group, M. de S., uses entirely the method of willed action; I myself often deliberately adopt the contrary method, and yet I get as good results as M. de S. Some trained agents, when they have succeeded in focussing their action on a percipient, signify their awareness of their success. This we call "linking up"; it is the complement of what occurs with trained percipients. But we ourselves have not acquired, at least as agents, this valuable faculty, though we have had some encouraging results.

REPORT ON A GROUP OF TEN EXPERIMENTS BETWEEN M. DE S. AND MYSELF.

The distance between us varied from a few yards to 800 kilometres. The results do not seem to have been affected by the distance.

- ¹ Expt. I. A. (3) Two glass globes full of stuffed birds sitting on a tree. "The birds fly and flutter round your head."
P. (3) "A white bird like a sea-gull with M. de S.'s head, sweeping round on its left wing and coming to ground near me."
- Expt. II. A. (2) "I thought of a horse-hair glove on a bottle.
(3) drew it, (4) thought of associated ideas: gymnastics, hygiene, health," etc.

¹ In this abstract only successful results are given.

- P. (1) Man's arm, brown, hairy, hoeing the ground,
 (2) brown man turning backwards as on a trapeze,
 (3) child doing gymnastics; (4) sailors jumping from
 one platform to another.
- Expt. III. A. (2) Drawing; idea of geometry.
 P. (3) Flying buttress of masonry, supporting a wall;
 a very high pillar of stone supporting a metal
 framework. (4) A man on all fours, recognised as
 M. Gruzewski, who had been that day at M. de
 S.'s and had picked up potatoes in that position.
- Expt. IV. Failure.
- Expt. V. Failure.
- Expt. VI. A. (1) Drawing; (3) lighted flame of methylated spirit.
 P. (1) A spoon, (2) iridescent, (3) holy water vessel;
 (4) bowls one inside another.
- Expt. VII. P. unable to keep appointed time; later attempt
 a failure.
- Expt. VIII. A. unable to keep appointed time.
- Expt. IX. A. (2) "a picture of Turkestan dancers, badly torn;
 sketched naked figure in red crayon (wine lees);
 transparent blue dress; definitely formed head-dress;
 danse."
 P. (3) Naked shoulders? (4) A leather bottle, colour
 of wine lees; it has a hole in it and something
 dirty is trickling out; (5) a white head-dress, a
 gold mantilla on a doll's head.
- Expt. X. A. (2) A heap of manure, a boy with his apron full
 of grass, a peasant with two buckets; (3) sketch
 of peasant; (4) evening at the farm.
 P. (3) a man's head, unknown, frank and cheerful
 aspect; (5) a bundle of hay, a bound truss.

Résumé of results.

CONCLUSION.

What we appear to get is a combination of thought-reading by the percipient and transmission of thought by the agent. The agent must play some part, or we should not get good and bad agents. Both agent and percipient must focus their thoughts outside their normal consciousness, to meet, as it were, in a psychic world.

There is in the agent a kind of psychic illumination, which

is unconscious, but may be voluntarily evoked by certain kinds of psychic training. It can also be discovered by a percipient whose thoughts are focussed on the agent.

EXTRAORDINARY GENERAL MEETING.

AN Extraordinary General Meeting for Members only was held in the Rooms of the Society on July 18th, 1928, at 3.30 p.m., to consider the Agenda annexed to the Requisition signed by twelve members of the Society.

THE PRESIDENT was in the chair. There were also present: Mrs. Jessica Arnold, Mr. Theodore Besterman, Mr. W. R. Bousfield, K.C., Mrs. Brackenbury, Mrs. Bulley, Mrs. Carpenter, Miss Carruthers, Lady Culme-Seymour, Miss Curtois, Mrs. Davis, Lieut.-Colonel Maxwell Dick, Mr. Dingwall, Mrs. Dingwall, Mrs. Enthoven, Mr. Fernald, Mrs. Fernald, Mrs. Gaskell, Mr. Gatliff, Mrs. Goldney, Major H. F. Grant-Suttie, Major J. B. Handley-Seymour, Mrs. Hodgson-Smith, Lord Charles Hope, Miss Boucher James,^{*} Miss Jephson, Mrs. Kingsley, Mr. G. W. Lambert, Mrs. Leaning, Mr. J. G. Piddington, Mr. Theron Pierce, Mrs. Theron Pierce, Mr. W. H. Salter, Mrs. Salter, Mr. S. C. Scott, Dr. Sheldon, Mrs. Henry Sidgwick, Mr. Montgomery Smith, Mr. Soal, Mr. Summerson, Miss Swainson, Mr. Symington, Miss Taylor, Mr. Thorburn, Miss Turner, Mr. Vance, Mrs. Vatcher, Mr. Vinen, Mr. Max West, Miss Wilkinson, Mrs. Cornell Woolley, Dr. V. J. Woolley, Miss Wroe, and Miss Newton, Secretary.

Clause 1 of the Agenda—"Inquiry into the issue of a circular and proxy forms to a limited number of Members only, prior to the last Annual General Meeting"—having been read, Mrs. Bulley obtained the leave of the Chairman to read a statement by Mrs. Tarpey, who was unable to be present herself. At the close of the statement Mrs. Bulley stated that she wished to move a Resolution, but, in view of the provisions of the Companies Acts, the Chairman ruled that at that meeting any Resolution not set out in the Agenda would be out of order. A discussion followed in which the following Members took part: Miss Newton, Mr. Summerson, Mr. Bousfield, Mr. Piddington, Mr. Dingwall, Col. Maxwell Dick,

and Mrs. Salter. Mr. Dingwall put three questions, to which he said he did not expect an answer at that meeting. The Chairman said the Council would reply to the questions when they had considered them.

Clauses 2 and 3 of the Agenda, setting out proposed Resolutions to alter certain of the Society's Articles of Association, and to fix the hour of the Society's meetings, were then read. Mr. Dingwall said that the proposers named in the Agenda did not intend to move any of the Resolutions at that meeting but to postpone the moving of them until after the Committee appointed to consider the revision of the Articles had reported. A member, Mr. H. E. C. Gatliff (who was not one of the proposers named in the Agenda), thereupon moved the Resolutions in order to obtain the decision of the meeting. The Chairman, notwithstanding certain protests, accepted the motion. On a show of hands there appeared :

For the Resolutions, 3 votes,

Against the Resolutions, 28 votes,

22 members abstaining from voting. The Resolutions were therefore declared lost.

Mr. Scott, as a member of the Committee above referred to, invited suggestions from any member of the Society as regards the revision of the Articles.

The meeting then proceeded to consider Clause 4 of the Agenda—"Inquiry arising out of the statement of the Hon. Research Officer at the last Annual General Meeting that experimental Research into physical phenomena is discontinued."¹

In the discussion which followed, Mr. Dingwall, Dr. Woolley, Mr. Salter, Mr. Piddington, Mrs. Sidgwick, and Mr. Lambert took part.

The Council wish to thank those Members of the Society (274 in number) who responded to the Council's request by sending in proxies in their favour for the meeting of July 18th. One proxy was lodged in favour of the Requisitionists.

Several Members who lodged proxies also attended the meeting.

¹The Council is not responsible for the wording of this clause, which does not accurately represent what Dr. Woolley said at the meeting.

THE FIRE WALK.

WE print below a group of communications we have received concerning the Report on the Fire Walk which appeared in the *Journal* for June last, p. 278.

(1) On p. 284 of the June *Journal* appeared a statement from Lord Sydenham's Private Secretary. We have now obtained through Lord Selborne a corroborative statement from Lord Sydenham himself. Lord Selborne writes to Mrs. Henry Sidgwick, as follows :

July 4, 1928.

I have seen Lord Sydenham to-day. He tells me he was present at the firewalking all the time, that the flames curled up the legs, so fierce was the fire, that he made his medical officer examine the feet and legs of the firewalkers in his presence, and that his A.D.C. gave the testimonial on his authority. He says that the legs and feet of the firewalkers were absolutely unscathed.

SELBORNE.

To this letter was appended the following note by Lord Sydenham :

7.7.28.

This is absolutely correct, but it may be added that at first these chelas walked over red-hot coals in a shallow trench. Then straw was thrown on which caused a blaze.

SYDENHAM.

(2) We have also received the following corroboration from Mrs. Willock, a Member of the Society, who was an eye-witness of the fire walk in 1900 :

June 17, 1928.

The account of the Fire Walking in the June *Journal* interests me much. I should like to add my testimony to that of the others. Evidently I saw the same fakir; as you will see from the enclosed circular which I have kept all these years among other Indian curiosities. Of course the slight difference of spelling is nothing, since the translation of Urdu letters into Roman is more or less a matter of taste. In about 1902 I wrote an account of the fire walk for a little magazine—*The Penny Magazine* (Cassell)—now probably defunct. According to this . . . the trenches were "about 40 feet by 7 feet" and in the form of a cross; the

Rishi (fakir) himself, taking some children with him, was the first to pass over the live charcoal, and a very large number of all sorts of natives followed his example. Some of our party were anxious to try our luck, but it was not considered the thing for us to do so. . . . However, my syce did go through without any sign of burning, and later when it was all over I threw his cummerbund—a heavily stitched waistband made of several thicknesses of coloured cloth to form stripes round his waist—in the still burning trench. It smouldered slowly, curled up and turned black, so that the intense heat we all felt when near the trenches could not have been hypnotic. The preliminaries were distinctly religious; during the prayers the Rishi threw a good deal of fluid about from large earthen jars, and it was suggested that since the believers splashed through the fluid as it lay on the ground it might be some secret medium to prevent burning. But, as far as I remember, later on people ran in from any point—I mean they did not necessarily start from the fakir where the water was. Unfortunately I have lost the old sketch-book I had with me, but the little sketches in the article show the Rishi as a youngish man—they were made from the original about two years later.

MARY WILLOCK.

With Mrs. Willock's letter was enclosed the original announcement of the performance, which we print below :

IN THE NAME OF THE MOST MERCIFUL GOD.

CIRCULAR

UNDER THE DISTINGUISHED PATRONAGE OF

LT.-GEL. SIR P. PALMER.

I HOPE HE WILL ATTEND HIMSELF.

I, Syed Hossain Shan Atshi, beg to inform the people of the Rawalpindi District for making a Julsa of Gulzar Ahmedi in the Sarai of choudhery Ramazan Sadder Bazar near Bhusa mandi.

1. Will burn 50 Maunds of fuel for making charcoal fire.
2. By the favour of Hazarut Mohamed's Kulma shareef, I will pass through the red fire, without delay make others pass.
3. By the grace of the Almighty and Hazarut Mohamed Sahib, no one will receive any harm from the heat of the fire.
4. Hoping that all the European and Native officers will very kindly attend the Julsa at the proper time and place.

5. The Julsa will commence on Monday the 5-3-1900. Julsa 4 to 6 p.m.

[The price of tickets is then given.]

SYED HOSSAIN SHAH ATSHI.

We have also received the following communication from another Member of the Society, Captain Q. C. A. Craufurd, R.N., F.R.S.A. :

The case of Fire Walking reported in the *S.P.R. Journal* for June offers an interesting subject for pure psychic research.

By psychic research I do not mean the usual parade of pre-conceived opinion, but rather the examination of phenomena which are at present unknown to Science. Psychic Research, by a mere process of negation, leads nowhere. The exposure of some method of conjuring leads to nothing.

The question that we want to consider is this :

Supposing the facts of the case are precisely as they have been reported, what exactly does the meaning of the phenomena observed amount to ?

Briefly it appears to be this :

Certain human beings can be possessed of powers which render not only themselves but others immune, for a limited period, to the action of fire.

Let us accept this as granted for an hypothesis and proceed to enquire what it implies according to our present knowledge.

Burning coals, as we know, will scorch the feet of those who walk over them unless the transference of heat energy is nullified.

There is a well-known trick which I personally have seen performed in an iron foundry. A man who knows the trick will place his bare arm in a mass of molten iron. It is not so much a trick as the exhibition of knowledge. The man who performs, knows by experience that the thing can be done. The explanation is that an insulating layer of perspiration is formed by the intense heat of the molten iron. The writer is unfortunately aware that nothing of the kind takes place in the case of a red-hot poker and prefers to believe rather than test the explanation.

This carries us nowhere in the case of the firewalkers, yet if we can get an explanation that will cover their case it may throw another light on the molten iron experiment. Heat is a

mode of motion, as Professor Tyndall illustrated so admirably in his popular lectures.

Fire is only a remarkable exhibition of heat; the combustion of wood, coal or any other substance bursts into flame or a glowing temperature when the motion is sufficiently intense. This intense motion, known as high temperature, always tends to spread in the direction of a lower temperature or less energetic exhibition of motion which by comparison we call cool. Thus if there be three sources of heat, "A," "B," "C," and if C is the cooler, while A and B are both in a high state of intense motion, A and B will endeavour to part with sufficient of their energy to raise C into an equal condition to themselves. C does not part with some of its own particular energy; on the contrary it absorbs energy from A or B or both. This is what apparently occurred in the case of the firewalkers.

A is the fakir, B represents the bystanders who borrowing some kind of energy from A, parted with it to the cooler substance in the fire trench, C. We therefore have to imagine a form of energy so intense, that by comparison the energy of glowing coal is feeble. If we turn to the Solar Spectrum we have an illustration of such kinds of energy. At the red end are the heat rays, but at the violet end the energy, not exhibited as sensible heat, is far more intense. The "heat" is there so far as being a mode of motion is concerned, but to our nerves it is cool. In ordinary language it is light rather than heat.

We have now come to the question as to what would occur if A and B are radiating light energy in excess of the amount of heat energy given out by C. I am not aware of any experiment that directly answers this question unless it be admitted that direct sunlight puts the fire out. Personally, after considerable observation, I believe this is true.

I submit as a theory for research that in the case of the fakir he creates an aura of intense but invisible light, that the auras of all human beings in his vicinity respond to this human form of energy, and that while it lasts in a very intense form it tends to overcome the energy known as heat. Now it is not beyond our laboratory resources to create ultra-violet rays of light and to bathe an object in this form of energy. It would be interesting to experiment and discover whether under such conditions a body so illuminated would resist ordinary dull red

heat. Something of this kind is actually indicated in well-known phenomena, for a white object will remain cool in the direct rays of the sun much longer than a dark object. The whiter surface can respond to the higher vibrations of light in a way that the dark surface which will respond to the red end of the spectrum cannot do. The consequence is that the dark object absorbs heat energy much quicker than the light object: it gets hot. Moreover, we are aware of certain kinds of flame or glow which give no sensible heat, they are phosphorescent. We know this much at any rate.

It is the rate of absorption which counts in the transference of radiant heat, and if by any means the rate of absorbing heat energy can be checked, very wonderful results are produced.

Consider the following experiment so beloved by Professor Tyndall: A piece of painted wood is taken and on it a design is made in the thinnest gold-leaf. This is exposed to the heat of a fire until the paint is blistered and the wood charred. Underneath the gilt letters, however, the wood is found to be quite unaffected. Why? Merely because the thin gilt surface refused to accept the coarser form of energy known as heat, the gilt surface reflects or turns back the destructive rays of heat. In the language now popular for wireless radiation, we should say it is not "tuned" to the lower frequency. Space, of course, does not admit of a closer reasoning, but I hope to have indicated a line of thought.

REVIEWS.

- I. *Bulletin No. V. of the Boston Society for Psychical Research, February 1927. "A Contribution to Experimental Telepathy,"* by G. H. ESTABROOKS, Ph.D. Pp. 28.

We did not review this important Bulletin, which describes experiments conducted in the Psychological Laboratory of Harvard University, at the time of its publication, because for some unexplained reason—possibly loss in the post—it did not reach our library till after the following four numbers, which have already been reviewed. When it did reach us we thought it might be better to wait for the promised publication of a similar series of experiments which Dr. Estabrooks tells us were being carried out

by another experimenter at Springfield College, Mass., and consider them together. However, as the report of the Springfield experiments has still not reached us, we will not delay longer calling the attention of our members to Dr. Estabrooks' results.

His aim was to conduct experiments under what he calls "laboratory conditions" with normal persons not known to possess telepathic powers. By "laboratory conditions" he means, if I understand him rightly, conditions treating agent and percipient as much as possible as if they were machines—endeavouring to eliminate all emotions or sensory impressions or thoughts which could have any influence on the guess made by the percipient. There were three series of experiments, all made with playing cards. Dr. Estabrooks was the agent and sat in one room, while the percipients—one at a time—sat in an adjoining room with closed doors between. We cannot of course give here the full description of the experiments, but roughly speaking the agent drew cards at random at the rate of three a minute and for each drawing the percipient, timed by clockwork signals, wrote down the first card that came into his head. Each percipient made 20 such guesses in succession, and only in a few instances was the same percipient used for a second set of guesses. The total number of guesses made was 1660 (in 83 sets of 20), and of these 938 were right as to colour as against 830 to be expected by chance, and 473 right as to suit as against 415 to be expected by chance. This, added to the distribution of the successes, makes it practically certain that something other than chance was in operation. The interesting point about the distribution of the successes was that in each series the first 10 guesses in each set of 20 showed in the aggregate a higher proportion of successes than the second 10, suggesting that some capacity was at work which rapidly deteriorated with use.

A separate series of experiments was tried with agent and percipient in rooms still in the same building but separated from each other by a greater distance and by four closed doors. These were tried on the same day and immediately following those of the first of the three series already mentioned, and with the same percipients. In this series the result was negative—no success beyond chance was obtained. Dr. Estabrooks is inclined to attribute this "largely to the distance factor with perhaps an element of . . . some factor such as adverse auto-suggestion." The

first hypothesis is difficult to reconcile with the facts of spontaneous telepathy. The second was the explanation Mrs. Sidgwick and Miss Alice Johnson were inclined to think applied in the case of similar failures of their own to obtain experimental thought-transference at a distance after succeeding at closer quarters (see *Proc.* vol. viii. p. 147). It is to be hoped that further experiments will help to clear up this obviously very important question.

E. M. S.

II. *The Basis of Memory.* By W. R. BOUSFIELD, K.C., F.R.S.
Kegan Paul & Co., London. Pp. 132. 1928.

Memory is a big subject and one that raises very difficult questions. If we really knew all about memory we should probably have got a long way towards understanding the problems that confront us in psychical research. Therefore when first asked to review this little book I hesitated, feeling that my knowledge of all that has been said and written about memory is not sufficient to entitle me to speak on the subject.

However, Mr. Bousfield is mainly concerned to point out the inadequacy of a certain physiological—or perhaps better, mechanical—theory of the basis of memory, and this he does with force and clearness, so that his book may be recommended as a useful statement of the particular theory and a suggestive consideration of it. The theory is briefly that memory depends on permanent impressions on the brain, some of which are inherited, but others continually added through the senses (sight, hearing, etc.). These impressions, called “engrams” by Professor Semon, whose discussion of the subject Mr. Bousfield takes as his text, remain latent unless and until revived as a memory image of the original stimulus by some influence such as the operation of an associated sensation or idea. The existence of “engrams,” it must be noted, is purely hypothetical for, as Professor Semon says, “We are at present quite in the dark as to the special morphological nature of that surviving alteration in organic substance which we call an engram.” Granting the possibility that “engrams” may be produced through the senses, Mr. Bousfield points out that in what we remember psychic factors are involved, *e.g.* it is a matter of common experience that we may remember the meaning of a sentence heard or read without remembering the exact words—but the engram *ex hypothesi* is produced by the

sensory impression, the sound or sight of the words, not their meaning. Again, we can select between contemporary sense impressions which to remember, by attending to one and neglecting the others; but attention is an affair of the consciousness, not of the senses; the sound, or sight, or touch experienced is mechanically the same whether we attend to it or not. Further, we can and do remember thoughts and ideas which have not come to us directly through the senses at all. These and other points are discussed and illustrated at length, and it is thus made clear that mere engrams produced by impressions through the senses in the structure of the brain, will not by themselves serve as a sufficient basis for memory. Mr. Bousfield regards as a more plausible hypothesis that memory depends on what he calls "psychograms" in the structure of the mind. Of what the structure of the mind consists we are, of course, completely ignorant, but Mr. Bousfield inclines to the view that such part of it, at any rate, as receives psychograms forming the basis of memory, is a physical though not a material substance—possibly an arrangement of the ether which is supposed to carry the vibrations of light and electricity. But we need not follow him in these speculations, on which indeed he touches but lightly.

I have not, of course, in my bald account of the book done justice either to Mr. Bousfield's statement of Professor Semon's theory, or to his vigorous assault on it, but I hope I have said enough to show that readers will find in this book a suggestive analysis of some part of the problem of the basis of memory.

E. M. S.

III. *Why I Believe in Personal Immortality.* By SIR OLIVER LODGE. Cassell & Co., London, Toronto, Melbourne, and Sydney. Pp. viii, 151.

I suppose that Sir Oliver Lodge's title is a concession to the popular prejudice which is more impressed with the *fact* that an eminent person believes a certain doctrine than with the *reasons* he has for holding his belief; but the book itself is free from all suggestion of egotism and authoritarianism. It is a singularly simple, lucid, and persuasive statement of the *scientific* grounds on which Sir Oliver finds the belief in personal immortality tenable and convincing. He is candid enough to dissociate himself

"respectfully" (but quite unequivocally) from the very dubious arguments which may be called that from theology, and that from desire, being respectively "based on the postulate of the goodness and reasonableness of a Creator" and on "man's instinctive revulsion from the idea of annihilation and on the postulate that evolved instincts must have some correspondence with reality," and declares that his "whole contention rests on a basis of experience and on acceptance of a class of facts which can be verified at first hand by others if they take the trouble," and that "individual personal continuance is to me a demonstrated fact" (p. v.). He is also careful to point out that "immortality" should not be taken to mean infinite existence, for "survival of personality is all that we can hope to establish" (p. vi.).

Logically, his strategy seems to be very sound on all these points. For whatever may have been true in the past, it seems clear that at present theology is very half-hearted and weak-kneed about the belief in a future life. We need not inquire whether the reason is that apologetics have lapsed into feeble-mindedness or that the "faith" of theologians has been corroded by unavowed scepticism. The argument from desire plainly depends on the prior postulate that the world is too rational to disappoint our (present) desires, and moreover encounters the awkward fact that quite a large number of persons seem to be genuinely (though no doubt for good personal reasons) devoid of any craving for immortality. Lastly, it is pretty clear that "immortality" is strictly a misnomer for "future life." When people ask for it they *mean* survival of "the wrenching experience" which is death, and they would readily agree that they "need at present take no thought" of "further adventures" and greater "discontinuities."

In detail, the book is composed of seven chapters, on a cosmic view of life and mind, on seven propositions on which the belief in immortality may rest, on the case for Psychical Research, on psychical phenomena (which makes much of the remarkable Chaffin Will case and of the prediction about Sir Oliver's present house seven years before he took it), on mediumship, on how to communicate with the departed, and a final summary.

Throughout Sir Oliver speaks with no uncertain voice about what he rightly regards as an invaluable belief, while always distinguishing clearly between its logical basis and the psycho-

logical inferences he feels entitled to draw. Thus on p. 41, he points out that "gradually the proof of personal identity is being established in a careful and systematic manner," and continues, "to me the evidence is now virtually complete, and I have no more doubt of the continued existence of surviving personalities than I have of any deduction from ordinary normal experience." He has no doubt that despite the usual obstruction of the conservative opposition (p. 47) his belief will prevail. Even though at present "to the Church a stumbling-block and to Science foolishness", it is "to the bereaved a power and a comfort of inestimable value" (p. 128).

As for criticism, there is little to be said. The backbone of Sir Oliver's view is, of course, his interpretation of matter as merely an *instrument* of mind, and mind as the natural denizen, not of the material earth, but of the cosmic ether. This conception of the relation of mind to body is scientifically legitimate and irrefragable, because any evidence which can be alleged to show that mind depends on matter for its existence can be interpreted as showing merely that it depends on matter only for its manifestation to our senses. Thus the theory is logically unanswerable; so much so indeed and so awkward for materialistic physiologists and psychologists that they have found no better way of dealing with it than to suppress all reference to it so far as they could. But William James has named it the *transmission* theory of the relation of mind to matter, and psychical researchers have every reason for associating it with his name and with his exposition in *Human Immortality*. It is a little strange, therefore, that Sir Oliver should quote for it from Prof. Lutoslawski, especially as he appeals to James to sponsor Lutoslawski (p. 24). Personally, I should also like to remark that I suspect that personality, survival, and indeed the whole field of Psychical Research, may turn out to be far more complex and divergent from our present ideas than Sir Oliver makes them out to be; I anticipate also that the contributions of psychology to their elucidation will be found to be far more important, fertile, and in the end decisive, than those of either biology or physics. But though Sir Oliver may have simplified overmuch, it can hardly be doubted that this fault, if such it be, has only added to the charm and effectiveness of his book.

F. C. S. SCHILLER.

THE SOCIETY'S *PROCEEDINGS* AND *JOURNAL* IN BRITISH LIBRARIES.

BY THE HONORARY LIBRARIAN.

MEMBERS who are not within easy reach of the Society's Library, and who do not possess sets of its publications, may find it useful to have a list of the more important public and semi-public libraries in the British Isles which contain the *S.P.R. Proceedings* and *Journal*. These Libraries do not in every case possess complete runs, and the volumes to be found on their shelves are therefore indicated in the third and fourth columns. An asterisk against these dates indicates that there are gaps in the sets. This list is largely based on information given in *A World List of Scientific Periodicals* (London 1925-1927), vol. ii, ff. 159, 230.

Town.	Library.	<i>Proceedings.</i>	<i>Journal.</i>
Aberdeen.	University Library.	1882 to date.	*1884 to date.
Aberystwyth.	National Library of Wales.	1913 to date.	1911 to date.
Birmingham.	University Library.	*1882 to date.	*1884 to date.
"	Public Library.	*1882 to date.	*1884 to date.
Brighton.	Public Library.	1882 to date.	1884 to date.
Bristol.	University Library.	1882 to date.	1897 to date.
Cambridge.	University Library.	1882 to date.	—
Cardiff.	University College of South Wales.	1905-1923.	1884-1912.
Dublin.	Trinity College Library.	—	1882 to date.
Edinburgh.	Royal Society.	1882-1910.	1884-1910.
"	National Library of Scotland.	1882 to date.	—
"	University Library.	1882-1903.	—
"	Public Library.	*1882-1915.	—
Glasgow.	University Library.	1882 to date.	1884 to date.
"	Mitchell Library.	1882 to date.	—
Leeds.	Public Library.	1882-1901.	1884 to date.
Liverpool.	University Library.	1882-1894.	—
London.	British Museum.	1882 to date.	1884 to date.
"	Dr. Williams's Library.	1882 to date.	1884 to date.
"	Guildhall Library.	1882 to date.	1885 to date.
"	University College.	*1882 to date.	1884 to date.
Manchester.	John Rylands Library.	1882 to date.	—
"	University Library.	1882 to date.	*1889-1893.
Newcastle.	Armstrong College.	1882-1899.	—
"	Public Library.	1882 to date.	—
Nottingham.	Public Library.	1882-1906.	—
St. Andrews.	University Library.	1882 to date.	—

CORRESPONDENCE.

CONCERNING EVIDENCE FOR SURVIVAL.

*To the Editor of THE JOURNAL OF THE S.P.R.**August 1928.*

MADAM,—I have recently had the privilege of a talk with Prof. Bergson on psychical problems.

Among other matters, we discussed the evidence for survival. Bergson thinks the S.P.R. has not been able to make much advance in that direction. William James' hypothesis of a cosmic reservoir of memories, to which a medium may have access, though not acceptable to Bergson himself, cannot be altogether ruled out in weighing evidence. The Chaffin Will case, being initiated by a dream, is in a stronger category than mediumistic communications, but even there memory cannot be entirely eliminated.

I then told Bergson the following story, which greatly impressed him. If true, he considered it the best evidence for survival that he had heard, as it consisted in the correction of a mistake.

Now a mistake is, philosophically speaking, nothing; it cannot form part of any cosmic pool of memories.

I had not, till now, realized the unique character of my story, so propose to put it on record in the hope that even now corroboration may be forthcoming.

About fifteen years ago my late brother, Herbert Jones, was Bishop of Lewes and Archdeacon of Chichester. On one of his tours in W. Sussex he stayed with a rector who told him this tale, which I repeat from memory.

An elderly gentleman who had made a fortune in the East came to live in the parish and shortly afterwards died. A handsome tombstone was set up over his grave, and the family went away and settled at some distance. One day the rector was called upon by the deceased's son-in-law, who said that his wife was suffering from a recurrent dream, in which her father appeared to her and complained that his tombstone had been erected over the wrong grave. The sexton was sent for and asked if this were possible. "Quite impossible," was the reply, "as my brother died just after Mr. X. and was buried in the next grave, and I could not possibly have made any mistake when the tombstone was put up." The son-in-law was quite satisfied and

departed, but returned after a few weeks to say that the dreams were worse than ever and that he feared his wife would go out of her mind. A Home Office permit to exhume was accordingly obtained, and when the grave was opened it was found that the monument had been erected over the coffin of the sexton's brother. The mistake was rectified and the hauntings ceased.

No corroboration could be obtained at the time, but in view of the importance of obtaining evidence of survival, I hope that some reader may be able to assist in verification. Names of persons and places can be disguised, if so desired, for publication.

LAWRENCE J. JONES.

To the Editor of THE JOURNAL OF THE S.P.R.

MADAM,—In the May, 1928, *Journal* there are one or two points which, I think, call for brief discussion. I shall consider them *seriatim*.

(1) In the Case of Theresa Neumann, it is stated that increases in weight occasionally follow marked losses. Now, in fasting cases, this is occasionally noted. The patient may weigh *more* at the end of two or three days' fast than he does at the beginning. This is due to the fact that the tissues of the body are, as we say, "obstipated," that is, dense—like a sponge which is tightly squeezed in the hand. Fasting relieves this condition, and the tissues soak up a certain quantity of water,—just as the sponge does, when the grip of the hand is released. The result is that a noticeable increase in weight is present. Of course, this is only temporary, and water must be drunk freely in order for this effect to be noted. I do not pretend that this in any way accounts for Theresa's increase in weight—especially as it is stated that she did not drink water during her fasting periods. I merely suggest that this fact should be taken into account,—inasmuch as certain increases are physiologically normal, while fasting.

(2) In reviewing Professor Richet's book, Count Solovovo mentions Bert Reese. I shall not enter into the disputed point as to the genuineness of his pellet readings—though I have seen him do some very remarkable things, which I could in no wise explain—but shall merely express my opinion that Reese possessed genuine psychic power of no mean order. Even assuming that the pellets were read in a perfectly normal manner, the fact remains

that, in replying to these questions, Reese often made predictions and asserted certain things which were subsequently proved to be absolutely accurate. I knew Reese well, and I believe he considered me a friend; but only shortly before his death Reese told me confidentially that he often made statements without knowing in the least *why*,—which turned out to be true. He said to me: "I give you my word, Carrington, I don't know why I say these things; they just 'come into my mouth,' and I say them." I have always contended that Reese possessed genuine psychic power, and I believe so still.

HEREWARD CARRINGTON.

NOTES ON PERIODICALS.

Zeitschrift für Parapsychologie, June 1928. A third and last instalment of Dr. Pagenstecher's "Clairvoyance in the past, present and future" is printed. Dr. Gustavo Peter's (Mexico City) critical letter dated September 3rd, 1925, will be read with peculiar interest.

Dr. R. Tischner describes two séances with Frau Silbert (March 1927), and this account, couched in moderate and sensible terms, thoroughly deserves attention. Many of the remarks made are very judicious and reasonable. Among the phenomena observed some movements of a heavy table and two levitations of the same in good light seem to have particularly impressed the Munich investigator. As for me, I would have attached most importance to a case of bell-ringing under the table with Dr. Tischner observing the medium's four extremities, were it not that a nephew of the medium was present at the sitting in question; which circumstance, as Dr. T. himself admits, may appear suspicious to sceptics. With this observation I thoroughly agree. Frau S.'s reputation seems to me too doubtful not to admit that she may avail herself occasionally of the services of accomplices.

Dr. Wilhelm Neumann of Baden-Baden discusses some experiments of the (late) Russian Professor Bechtereff's on thought-transference from man to dog described in *Zeitschrift für Psychotherapie und Medizinische Psychologie* (8 Band), and concludes that the results obtained are entirely due to unconscious indications. I have the pleasure of knowing Dr. N., and his attitude in the present instance strikes me the more as he is, I believe,

convinced of the authenticity of Guzik's phenomena. I wonder what would happen to the latter were Dr. N. to apply to them the same hypercritical criteria. Individual idiosyncrasies play a very important part in the attitude assumed towards alleged supernormal phenomena: very important and—arbitrary.

Dr. G. Zeller makes a few "religio-psychological and literary remarks" *à propos* of the Konnersreuth case, and Frau Haase-Baudevin quotes from von Görres' *Christliche Mystik* a case of investigation by a special commission of an instance of mass possession among nuns at Auxonne (France) in 1662. Among the phenomena recorded is a case of handling by one of the eighteen nuns of a live coal with impunity.

Countess Wassilko-Serecki again energetically defends herself against Dr. H. Rosenbusch's imputations *re* the Zugun case. She also mentions that Karl Kraus ("Karl Weber": *Journal of the S.P.R.*, November 1922, p. 133) admitted to her that *all* his "phenomena" both at Vienna and at Munich were fraudulent. This admission was however made *after* the Paris Congress, she says, not before.

"The Psychology of Exposure" is discussed and commented on by Prof. Walter, of Graz. "A young Englishman named Vinton" is criticised very sharply (cf. *Psyche*, April 1927). Prof. Walter, it should be remembered, is one of the staunchest upholders of the genuineness of Frau Silbert's phenomena.

A stenographic report on the recent Insterburg trial (Frau Günther-Geffers) may, we are told, be obtained from Frl. Baader, Uhlandstrasse 182-3, Berlin-Charlottenburg; price 30 marks (£1 10s).

Zeitschrift für Parapsychologie, July 1928. General Peter of Munich reproduces from *Luce e Ombra* of August and September, 1927, an account by Signor Ernesto Bozzano of Physical Phenomena occurring in the castle of Marchese C.S. at Millesimo, Italy. The phenomena consist of telekinesis, direct voices, apports, etc. The editor of the *Zeitschrift* himself observes in a footnote that since the séances in question take place in the dark, an adequate control of the *four* mediums present is hardly attainable. With which observation we thoroughly agree.¹ A description of a

¹ See Studienrat Lambert's very sensible comments on Signor Bozzano's credulity in the present instance in the same number of the *Zeitschrift* (reviews), p. 472.

séance for Physical Phenomena is then quoted from a recently published work of General von Bernhardt's. The General seems to have been thoroughly satisfied of their genuineness. We are no less justified in doubting it.

Dr. Harms, of Oldenburg, has an article on the new psychometric medium, Frau Lotte Plaat.¹ An article from an Oldenburg paper describing a séance of Frau Plaat's is reproduced and criticised; still Herr Harms is of opinion that Frau Plaat very probably possesses "paranormal" faculties.

Fräulein G. Walther, Phil.D., of Munich, criticises Dr. Walter Prince's "alleged" exposure of Rudi Schneider. The negative result of the Stuttgart sittings is attributed (p. 407) to Dr. Prince's mental attitude ("distrust and suspicion") and to the medium's "illness." Fräulein Walther also insists that the conditions under which she observed phenomena with the same medium in Munich were entirely different from the Stuttgart conditions. (The author is, we believe, Dr. v. Schrenck's "scientific" secretary.)

Dr. Richard Winterberg, who was Frau Günther-Geffers' counsel at the Insterburg trial,² has a valuable article on this *cause célèbre*. (I may mention incidentally that the Insterburg *Oberstaatsanwalt* has lodged an appeal against the sentence of acquittal, so that we may before long hear of another trial and—let us hope—a third acquittal.)

An article by Dr. Johannes Bauer, professor of Semitic philology at Halle, is then reproduced from a Munich paper. Dr. Bauer thinks it firmly established that Theresa Neumann did speak Aramaic; the time has not come yet, he thinks, for interpreting this fact definitely.³

In "Kleine Mitteilungen" Dr. von Schrenck-Notzing makes mention of a letter sent him recently by Mme. Bisson in which she told him that she was prevented from attending the Paris Congress (end of September 1927) by the consequences of a motor-car accident. It must be admitted that this explanation of Mme. B.'s absence comes somewhat surprisingly late.

Zeitschrift für Parapsychologie, August 1928. Dr. Simsa of Prague, a specialist for nervous diseases, describes the spontaneous Physical Phenomena observed by him at Prague and at Nikolsburg (see

¹ Cf. June *Journal*, S.P.R., p. 297. ² Cf. July *Journal*, S.P.R., p. 306.

³ See also below, p. 342.

S.P.R. *Journal*, March 1928). The "mediums" are stated to have been two in number, an aunt and a niece, aged respectively thirty-two and fourteen, though I suspect that we are entitled to put at least occasionally into the same category a third person, such as the maid-servant, who is described as sharing on the 20th-21st of October, 1927, the niece's bed in the kitchen, whilst various phenomena occur. Of these, it may be said in general that they are as abundant as they are inconclusive; there are hardly any exceptions to this inconclusiveness (for one apparent exception, see p. 459.)

Dr. W. Neumann of Baden-Baden has a paper on "the so-called thinking animals," with special reference to the dog Rolf of Mannheim. His conclusions are entirely unfavourable to poor Rolf's claims (of which the latter may be entirely innocent!) and cast a rather lurid light on the part played by the owners (the Mökel family), though—rather illogically, I think—Dr. N. attempts to exonerate the latter from conscious trickery.

Dr. Rudolf Tischner, of Munich, discusses in his usual moderate, sensible and attractive way Dr. Pagenstecher's recent work, *The Mysteries of Psychometry and Clairvoyance*. I note his remark (p. 491) that he is now inclined to attach more importance to telepathy as a possible factor in psychometric experiments than before.

Herr Gustav Zeller comments with sympathy and admiration on Prof Hans Driesch's new book, *Die Sittliche Tat*.

Herr Otto Seeling narrates and discusses briefly the exposure of the miner Diebel, who professed to duplicate Theresa Neumann's stigmatisation in the Berlin *Wintergarten* and kindred places.

A dream which may have been of supernormal origin is narrated by Prof. Kasnacich of Graz as having occurred to his wife (premonition of death).

A case of apparent thought-transference at a considerable distance between native Moslems in what was once the Novibazar sandjak (now in Yugoslavia) is related by a Herr Emil Teeliger.

Reference is made to an article published in No. 5 of the *Reclams Universum* for 1927 where a certain Fr. von Gagern describes a stigmatica living near Laibach (Ljubljana in Yugoslavia). The phenomena, which are stated to include stigmatisation, levitations, and apparent teleplasma, are said to be attested by a local priest.

Zeitschrift für Psychische Forschung, June 1928. A first installment of Dr. Walther Kröner's report to the Insterburg tribunal in the Günther-Geffers trial (where Dr. W. K. was one of the experts) is printed. It contains hardly any facts, being chiefly polemical (against Drs. Moll and Hellwig) and of a theoretical character. The two learned gentlemen mentioned above are said to play the same part as medieval inquisitors in heretics' and witches' trials, and there are other amenities. Telepathy, both at close quarters and remote, and clairvoyance (under the latter term the author understands knowledge of things and events not contained in any human minds) are spoken of as undoubted facts; clairvoyance is however stated to be extremely rare.

Dr. Mattiesen brings to a close his exhaustive analysis of the White case.

Dr. Biscaborn joins issue with a statement in Dr. Signer's short paper on Konnersreuth in a recent issue of *Zeitschrift für Psychische Forschung*, in which doubt was cast on the stigmatica having spoken Aramaic. A list of Aramaic words said to have been pronounced by her in the presence of Prof Wutz or Prof. Bauer is quoted.

Three cases of alleged prophecies are then narrated; the two first are attested by the late Prof. Haraldur Nielsson, of Iceland; the third has been communicated to Prof. Christoph Schröder by a Herr E. and a Frau H. In the first case a certain Thorlakur O. Johnson had in June 1908 an abnormal experience (partly auditory) announcing that King Frederick VIII. of Denmark would die in 1912. The prediction came true. In 1912 the same gentleman had, we are told, again a premonition that a great war would soon break out in Europe in which Germany would be defeated. There seems no reasonable doubt that in both cases the premonitions were told to several other persons before the fulfilment. In the third and last case a widower is "told" by his deceased wife who visits him at night that he will die soon. As a matter of fact, he is killed soon afterwards in a motor accident, all the other passengers being unhurt.

In May 1914, that is *before* the Sarajevo murder, a certain M. B. told a lady in my presence in St. Petersburg that "the European war would break out in June or July." There was no séance and B. is no medium and no clairvoyant. I may add that by the Russian calendar the war broke out on July 20th. This incident

shows us, I think, that chance coincidence, occasionally coupled perhaps with some sagacity, may bring about results at least just as striking as the episodes narrated by Prof. Nielsson and Prof. Schröder.

Zeitschrift für Psychische Forschung, July 1928.

Dr. E. Mattiesen discusses the "internal breathing" of mystics. In this connection such names are mentioned as those of Ch. J. Finney, Granade, Evan Roberts, Thomas Lake Harris, Edward Maitland and many others. Of course there seems to be nothing evidential in these experiences, however curious some of them may have been.

From the first instalment of a paper by Prof. Dr. Christoph Schröder, to which we shall return when finished, we learn incidentally that his challenge (*Journal*, S.P.R., June 1928, p. 297) has so far remained unanswered.

A second instalment of Dr. Walther Kröner's report on the Insterburg trial (see July *Journal*) is printed. Hitherto the only concrete case mentioned seems to be the Kaschnicki case, where a dead body was found in a lake in the position (head downwards and hat on head) and on the spot indicated by the *clairvoyante*. Statistics are given by Dr. Kröner, whose very minuteness is likely to arouse some suspicion; thus out of 308 data given by Frau Günther-Geffers 221 are attributed by the writer to telepathy from those present, 69 to telepathy from absent persons, and 18 to clairvoyance. Dr. Kröner believes that 50 per cent. of the information given by the *clairvoyante* was correct. But of course such statistics must be accepted *cum grano salis* at the very least. Incidentally, Dr. K. mentions that the S.P.R. has registered 120,000 spontaneous cases (apparently of phantasms of the dying!) We hope the learned judges (Dr. Kröner was one of the experts at the trial) were duly impressed!

Prof. Dr. Schröder prints a very interesting account of Physical Phenomena (raps, a bang, lights) coupled with prediction of death. No person is specified, but an aunt of the narrator's (Fräulein T.) dies ten days later. One of the lights having been grasped by Frl. T.'s mother, the latter experiences a violent shock; the next morning the hand is much swollen and there is on it a dark brown spot. The case is more than eight years old. Trickery seems to be out of the question, but of course everything depends on the personality of the witnesses—as to which we know nothing.

Süddeutsche Monatshefte, October 1927 (Munich). This very well-known monthly has a special number almost entirely devoted to "Occultism and Spiritism." We note in it articles by Prof. Hans Driesch ("Facts and Theories of Parapsychology"), Dr. R. Tischner, Dr. R. Baerwald, Herr R. Lambert, Count Klinckowstroem and Herr Arthur Hübsher ("Occultism and Poetry"). It is very satisfactory to have in Messrs. Klinckowstroem and Lambert eloquent exponents of—respectively—the *contra* and the *pro* in the domain of Physical Phenomena, both positions being in my opinion almost equally defensible. On the whole this number affords excellent reading and can be recommended very heartily.

Unsere Welt, July 1928 (Bielefeld). Count Klinckowstroem has a short but trenchant article on the Bisson—Eva C. case, dealing especially with Professor Richet's letter in the May *Zeitschrift für Parapsychologie* (see July *Journal*). The Count thinks the letter unconvincing and maintains that Dr. Osty must have at his disposal unpublished evidence bearing on the part played by Mme. Bisson. I may be permitted—without entering into details—also to express the wish that the matter be cleared up. The gist of Count K.'s letter seems to me to lie in the following lines: "Osty as Director of an *Institut Métapsychique*, founded and subsidised by Jean Meyer, a spiritist, is in a dependent position and has yielded. This is, humanly speaking, comprehensible. It is to be regretted only from the stand-point of free scientific research" (p. 216). Such a statement should not, in my opinion, be ignored by Dr. Osty but answered by concrete facts.

Revue Spirite Belge, April, May, June, 1928. M. Thiébault, president of the Mantes-sur-Seine spiritistic circle, brings to a close his account of the wonders at Mme. Alexandre's and solemnly comments on them, quoting *inter alia* two Roman Catholic ecclesiastical pronouncements at ten years' distance (1917-1927), the first being hostile to spiritism, the second friendly to "metapsychics." Meanwhile an unexpected event has thrown additional and welcome light on the Mantes materialisations: M. Charles Quartier of the Paris Metapsychical Institute and a journalist friend (from the *Paris Journal*) have exposed the fraud and detected the medium (Blaise, a gardener) in playing the part of the materialised spirit Madeleine. The most characteristic feature of the incident seems to me the very brutal way in which the two exposers were handled by the believing members of the *cénacle*.

Revue Spirite Belge, July 1928. As was to be expected various persons protest against the Mantes exposure. M. Thomme, president of the Reims Spiritistic Union, M. Thiébault, president of the Mantes spiritistic circle, M. Melusson, vice-president of the *Union spirite Française*. The latter in an open letter to M. Masson (one of the exposers) mentions a case where the "materialised apparition" had a pair of lace-up boots on (*brodequins*) exactly similar to those of the medium: "I touched all the four boots at once with my two hands." To M. Melusson this is a proof that a materialised spirit may also, occasionally, have materialised boots on; to me this incident, coupled with some others, is evidence that the gardener Blaise must have had accomplices, which fact may possibly compel us to view the part played by Mme. Alexandre in a somewhat new light. It is time I think to reconcile ourselves to the idea that with some spiritists—as is most undoubtedly the case with some religious fanatics—intense conviction may well go hand in hand with connivance at deception if not direct deception.

Revue Métapsychique, May-June 1928. M. de Vesme brings to a close his exhaustive examination of the Indian rope-trick, beginning with Marco Polo, Ibn Batuta (thirteenth century) and the Emperor Jahagueir (seventeenth century) and ending with some more or less contemporary accounts. His conclusions are entirely negative. In some cases, as for instance in his analysis of the Emperor Jahagueir's account (where he suggests an ingenious use of mirrors by Indian conjurers), I think his criticisms deserve consideration; in other instances I have the impression M. de Vesme sometimes gets rid of the evidence in a somewhat off-hand fashion: so perhaps in the Edwin Goodell case and in the C.C. Sen case (March-April number, pp. 137-138, 140). The collective hallucination hypothesis he rejects. By the way, it can hardly have had its origin in the narrative printed in 1890 in the *Chicago Tribune*, since reference is already made to the same legend (photographing a fakir's performance) in Messrs. Barrett and Myers's review of Mme. Home's *D. D. Home, his life and mission*, printed in the *S.P.R. Journal* in 1889.¹

¹ M. de Vesme mentions a case where the rope-trick was photographed and duly registered on the plate by Lieutenant F. W. Holms (p. 221). I may mention here that at the end of 1905 a Russian naval officer told me he had been present at a fakir performance which was photographed, the plate remaining unaffected. I do not know, however, what the performance consisted of, and was never able to obtain from Captain Bylim Kolosovsky a written account of his experience.

M. Osty has a paper on the "Sixth Sense" à propos of Prof. Richet's book under the same name.

Dr. Rudolf Reitler, Physician in Chief of the Laboratory of Research on malaria, at Rosh Pinah, Palestine, describes a series of experiments tending to indicate an action of the human organisms (at a distance of 20 centimetres), also of the organisms of some reptiles, on preparations of female locusts of the *Acrisiidae* family in salt solution. The writer has obtained some positive results.

Prof. Richet prints two accounts of incidents supposedly supernatural. In the second of these, the sister of a lady personally known to Prof. Richet and living in Czechoslovakia hears in a dream a voice telling her that Marshal von Hindenburg has just been elected President of the German Republic. This monition comes true. Of course, as we all know, the Germans had to choose between Field-Marshal von Hindenburg and Dr. Marx only, but M. Richet attaches some importance to this incident on account of the form of the dream being "quite analogous to that of veridical dreams."

In the *Chronique* reference is made to the Mantes scandal. We are promised further details. We are also informed of another exposure bearing on "the Valléc séances," which séances had been going on in Paris since the beginning of the century. These sittings (at which various physical phenomena occurred) were by the way *gratuitous*.

We are also told in the same *Chronique* that an important industrial association of Italy whose name is given as *Association pour les eaux potables d'Italie*, having become convinced that dowsing is a genuine faculty, have now several dowsers in their technical personnel. These *rhabdomanciens* selected from among the most gifted candidates, give "the most satisfactory results."

P. P. S.

Psychic Research, May 1928. This number opens with a first instalment of Dr. Richardson's report on "Experiments in Thought Transference (from the Margery Case)." The experiments which began by an attempt to prove "post-hypnotic influencing of Margery by Walter," developed later by the co-operation of various other persons, including the well-known medium George Valiantine, into experiments in cross-correspondences of a type not unlike the cross-correspondences between automatists published in the Society's *Proceedings*. Comment, which, if it was to serve

any useful purpose, would exceed the usual limits of these notes, is at present deferred.

Professor Christian Winther brings to a close his report on experiments in telekinesis with Anna Rasmussen. We hope later to review these experiments as a whole. The number includes a report by Dr. Osty on the "painter-mediums," Marjan Gruzewski and Augustin Lesage. More detailed reports on their phenomena have already appeared in the *Revue Métapsychique* and have been commented on by Count Solovovo (cf. *Jour. S.P.R.*, May 1928, p. 265, July 1928, p. 310).

M. Sudre has an article on "More about Human Radiations," in which he discusses some experiments carried out by M. E. K. Mueller, Director of the Salus Institute for electromagnetic treatment of nervous disorders. M. Sudre describes the general character of M. Mueller's experiments and compares some of his observed results with an experiment made by M. Courtier with Eusapia Palladino and with some of Ochorowicz's experiments with Stanislaw T.

Mr. H. C. Wright has an article on "The Phases of Mental Action." His article is mainly theoretical, but he gives an account of various personal experiences which are not without interest, although, as published here, they lack corroboration.

Psychic Research, June 1928. This number opens with a first instalment of a report by Geoffrey C. H. Burns, M.D., on "A Case of Apparent Obsession and its Treatment on the Assumption that the Obsessing Entities were to be taken at their Face Values." The physician who treated the case was Dr. Titus Bull. We propose to give some account of this report later.

M. René Sudre has an article on "The Reality of Parapsychical Phenomena," in which he refers to the case of Eusapia Palladino and states that "the experiments made at the General Psychological Institute in 1905 and 1909 stand in my judgment as an unassailable verification of telergy."

An article by Mrs. F. E. Leaning on "The Indian Control" includes an account of some spiritualistic phenomena as observed amongst North American Indians 300 years ago. The accounts are based on the reports of Jesuit missionaries. The evidence for anything in the way of veridical phenomena appears to be scanty.

There is a second instalment of Dr. Richardson's "Experiments in Thought Transference," and Mr. Harry Price gives specifications

(illustrated) for a specially constructed "seance table for the study of telekinesis."

An interesting article on "St. Augustine's attitude to Psychical Phenomena" is reprinted from the *Hibbert Journal*, October 1926.

Psychic Science, July 1928. This number is mainly occupied by reports on the Margery mediumship. The articles include a general history of the case, "Experiments in Thought Transference," by Dr. Richardson, "Some Critical Aspects of the Margery Mediumship," by Dr. Crandon (an address given at the British College of Psychical Science, December 8th, 1927). Dr. Crandon gives an account of various communications received by Margery in automatic writing. The "Experiments in Thought Transference" include a report on the writing by Margery of a large number of Chinese characters (reproduced).

There is a short article by Mrs. McKenzie on "'Patience Worth' and her Medium."

Nature, August 18, 1928. This number contains an article by Dr. R. J. Tillyard, F.R.S., on "Evidence of Survival of a Human Personality." The evidence was obtained at sittings with Margery and the "surviving personality" is her control, Walter. The report is divided into two parts: (1) "Supernormal Cognition of Unknown Objects," and (2) "Supernormal Production of Thumb-prints." The evidence is of much the same general type as has already been reported in *Psychic Research* and elsewhere.

In the same number Dr. Tillyard's article is discussed and criticised in an interesting editorial article. Dr. Tillyard's article, we are told, was printed in response to his plea "for a wider and more generous outlook on the part of science towards psychical research." On this ground at any rate all psychical researchers will find themselves in agreement with Dr. Tillyard and will welcome the response which the Editor of *Nature* has made to his plea. H. DE G. S.

ERRATUM.

We regret that in the *Journal* for June, p. 293, the name of Mr. George Lindsay Johnson, the author of *The Great Problem*, was incorrectly given.

JOURNAL

OF THE

Society for Psychical Research

NOTICE.

A CONVERSAZIONE

WILL BE HELD IN

THE ROOMS OF THE SOCIETY,

AT 31 TAVISTOCK SQUARE, LONDON, W.C.1,

ON

WEDNESDAY, *December 5th*, 1928, at 4 p.m.,

When DR. V. J. WOOLLEY will describe some recent
Sittings in Baron v. Schrenck-Notzing's Laboratory.

Members and Associates who wish to have
Tea must send in their names to the Secretary
before Dec. 4th, and enclose 1s. for Tea ticket.

*Owing to limited room, the Conversazione will be for
Members and Associates only.*

PRIVATE MEETING.

PRELIMINARY ANNOUNCEMENT.

A PRIVATE MEETING of the Society will be held in the Society's Rooms, 31 Tavistock Square, London, W.C. 1, on Wednesday, January 9th, 1929, at 5 p.m., when Mrs. W. H. Salter will read a paper on "Some Incidents occurring at Sitzings with Mrs. Leonard which may throw light on the *Modus Operandi*."

NEW MEMBERS.

Armitage, Miss D. M., Pennyfathers, Welwyn, Herts.

Champion de Crespigny, Mrs. Philip, Artillery Mansions, Westminster, London, S.W. 1.

Dickson, B. W. A., Little Bridgen, Bexley, Kent.

Donald, Mrs. R. A., Allandale, Creek Road, East Molesey, Surrey.

Fawcett, E. Douglas, Le Verger, Clarens, Canton de Vaud, Switzerland.

Jonson, G. C. Ashton, c/o Standard Bank of South Africa, Cape Town.

Oor, Georges, 49 Dieweg, Brussels, Belgium.

Schmidt, Julius O., Leipzigstrasse 110 a, Frankfort, Germany.

Trimen, Mrs., Bailey's Hotel, Gloster Road, London, S.W. 7.

Vandy, A. E., 94 Essex Road, Manor Park, London, E. 12.

Wilson-Wright, L. A., Meer Hill, Loxley, Warwick.

MEETING OF THE COUNCIL.

THE 251st Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Wednesday, October 24th, 1928, at 3 p.m., THE PRESIDENT in the chair. There were also present : Mr. E. N. Bennett, Professor E. R. Dodds, Mr. J. Arthur Hill, Sir Oliver Lodge, Mr. J. G. Piddington, Mr. W. H. Salter, Mrs. W. H. Salter, Dr. F. C. S. Schiller, Mrs. Henry Sidgwick, and Dr. V. J. Woolley ; also, Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

The Minutes of the Extraordinary General Meeting held on July 18th, 1928, were presented and signed as correct.

Three questions asked by Mr. Dingwall at the Extraordinary General Meeting were submitted to the Council and answered, the Secretary being instructed to write to Mr. Dingwall accordingly.

Eleven new Members were elected. Their names and addresses are given above.

Miss Ina Jephson, the Hon. Mrs. Alfred Lyttelton, and Mr. S. G. Soal were co-opted members of Council for the year 1928-1929.

The Monthly Accounts for July-September, 1928, were presented and taken as read.

PRIVATE MEETING.

THE 98th Private Meeting of the Society was held in the Rooms of the Society, 31 Tavistock Square, W.C., on Wednesday, October 24th, 1928, at 5 p.m., THE PRESIDENT in the chair.

A paper entitled "Some Automatic Scripts purporting to be inspired by a Victorian Poet and Novelist" was read, Part I., by MR. W. H. SALTER; and Part II., by MR. S. G. SOAL.

An interesting discussion followed, in which Colonel Maxwell Dick, the Rev. J. W. Hayes, Sir Oliver Lodge, Mr. G. R. S. Mead, and Mr. J. G. Piddington took part.

It is hoped that the paper will be published later in *Proceedings*.

THE SÉANCE ROOM.

The attention of Members and Associates is called to the fact that the séance room is available for experiments under suitable conditions. Applications should be made to the Secretary.

CASE.

G. 295

WE print below a case of an apparition recently seen at Briery Hill, Newent, Glos. The apparition was seen by one percipient only, and beyond the fact that the figure seems to have borne some general resemblance to members of the family in whose possession the house has been for a long time, there does not appear to have been anything veridical in the experience. Nevertheless, the incident is of a sufficiently unusual character to be worth putting on record. The case has been investigated by the Rev. W. S. Irving, a Member of the Society, and Mr. F. J. Summers, whose report is printed below.

*Enquiry into the alleged seeing of an apparition at Briery Hill,
Newent, on, or about, Wed., April 11th, 1928.*

On June 6th, 1928, Captain T. C. B. Hooke, of Briery Hill, Newent, told me [W. S. Irving] that his House-keeper had recently seen an apparition. On June 7th, 1928, I called at Briery Hill, accompanied by Mr. F. J. Summers, and saw the House-keeper, Mrs. Ind, who kindly gave me the following particulars as to what she saw: On an evening in April, which was afterwards calculated by Captain Hooke to have been the evening of Wed., April 11th, 1928, Captain Hooke being out, Mrs. Ind went into his sitting-room, about 9.0 p.m., to light the lamp. The room is rather a small one, about 13 feet by 13; and there is a large dining-room table to the left front against the wall. On entering the room, Mrs. Ind placed the candle, which she was carrying, on a small side table, on the right as you enter the room, and was crossing to the dining-room table to light the lamp which was on that table, when she saw the figure of a man, kneeling on the floor, in front of the table, with his head down as though he was inspecting something on the floor. The figure had his back turned to her. He was dressed in a stone-grey tunic, rather long and which hung full at the sides. It appeared to be fluted. He had knee-breeches, and coarse-ribbed stockings, both of stone grey colour. On his head was a skull cap, and he had long grey hair which lay on his shoulders, and turned up at the ends. The figure appeared to be solid, and Mrs. Ind

could not see Captain Hooke's slippers through him, though he was kneeling over them. While Mrs. Ind watched, the figure slowly got up, and, still keeping his back to Mrs. Ind, walked a few steps towards the left front corner of the room. He then looked round at Mrs. Ind over his right shoulder, showing that he had a grey, bony, face. His expression was worried, and not pleasant, and he looked keen, and sharp. In height he appeared to be about 5 feet 3 inches. After looking round he disappeared—faded out. Mrs. Ind described what she had seen to Captain Hooke directly he got home,¹ and Captain Hooke wrote an account of it to his wife in Town, at once. Mrs. Ind did not notice the type of collar, or shoes, worn by the apparition, but said, "I noticed his calves which were very shapely." His hands were not visible as they were in front. The exact time is fixed because Mrs. Ind looked at the sitting-room clock directly after the disappearance of the apparition. It was dark outside, though the shutters were not drawn, but the candle gave sufficient light for the details to be noted. Mrs. Ind thought that the face resembled that of a cousin of Mr. Hooke's.

W. S. IRVING.

F. J. SUMMERS.

The above is a correct account of what I saw.

(Mrs.) F. IND.

Notes on the above.

Briery Hill Farm is an old house about 2 miles from Newent. Judging by the style of architecture it is not likely to be less than 200 years old. The grounds were, at one time, said to be haunted by a "White Lady," but the ghost was "laid" many years ago, by several clergy, apparently successfully. Captain Hooke is a descendant of the Hookes who have been Landowners in the district for centuries. He claims that they have been here since the reign of Henry V. Captain Hooke has rented Briery Hill to Mr. and Mrs. Ind, who are farmers, retaining rooms for himself when down here, and Mrs. Ind acts as his House-keeper. Mrs. Ind is an elderly woman, fairly well educated for a small farmer's wife. She told her story to us quietly, and without excitement, and we credit her with believing that she

¹ It appeared on further enquiry that Mrs. Ind told Captain Hooke of her experience on the following morning, April 12, 1928.

saw what she declares she saw. Once before, twenty years ago, Mrs. Ind saw what she thought was the ghost of some one that she knew, but she was out of doors at the time, driving, and the circumstances were different altogether. In the present case, it is interesting to note that Mrs. Ind has lived in the house for 14 to 15 years without having had any similar experience, and that she was carrying out her ordinary, normal duties, when she had this experience. She tells us that she was not frightened, but felt cold, and clammy. The room is a bright room with a light buff wallpaper. There was no heavy dark furniture calculated to cause shadows; and, although there would be no moon at the time to give light through the window which had not been shuttered, the light from the candle would be sufficient to give quite a good light, and to show such details as the expression on the face of the apparition. In this case, we are unable to make any suggestion as to normal causes. The possibility of Mrs. Ind having been deceived by a reflection of herself in a mirror seems to be negatived by the details of the case, and by the statement she has made that she was dressed in red, and wearing no hat, at the time. Her story, as told to us, does not seem to differ, in the way of exaggeration, from that originally told to Captain Hooke.

W. S. IRVING.

F. J. SUMMERS.

It will be seen that on the plan given opposite, which is a plan of the room as seen by Mr. Irving and Mr. Summers, a leopard-skin rug is marked at the point where the figure was seen. As the leopard-skin was greyish in colour, it was thought that this might have given rise to an illusion of a figure dressed in stone grey. The following question was therefore put to Mrs. Ind:

The figure was kneeling on a leopard-skin rug which might have looked stone-colour in the little light there was. Did Mrs. Ind notice a difference between the rug and the apparition?

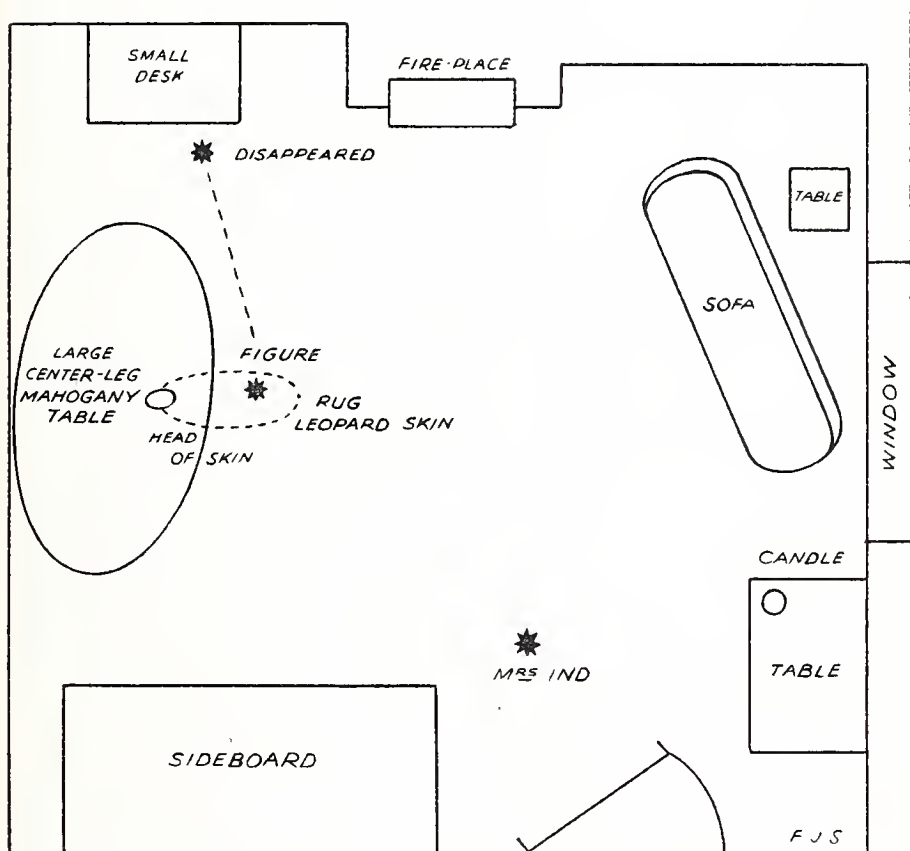
To this question Mrs. Ind replied thus:

It was kneeling on the carpet not the rug. The rug was under the sofa.

[Signed] F. IND.

The fact that the leopard-skin rug was not by the table (as marked on the plan) at the time of Mrs. Ind's experience is confirmed by Captain Hooke in a letter dated June 21st, 1928.

PLAN OF THE ROOM



Room approx. 13×13 . Carpet blue and red.

With reference to the statement that the apparition bore some resemblance to a cousin of Captain Hooke's, Mr. Irving and Mr. Summers write as follows :

June 15, 1928.

We think that Captain Hooke is inclined to attach some importance to the alleged resemblance of the apparition to his cousin, not because of the likeness to this particular cousin, *who is still living*, but because of a possible likeness to an ancestor.

In the time of the Civil War this part of the country was, for some time, in the thick of the conflict between the Royalist and Cromwellian troops. There is a tradition that one of the Hookes hid family treasures at Bouldson, one of the farms on his estate, two-thirds of a mile from Briery Hill. It is, however, possible that Briery Hill may have been called Bouldson in those days. This tradition of buried treasure existing has more to be said for it than most similar traditions. The story has been handed down in the Hooke family ever since, and many Hookes—including members of the present generation, have tried at times to find what they believe to be hidden somewhere, but it is a pretty hopeless task hunting without any definite clue to its whereabouts. Before his death Captain Hooke's father told his son that he hoped that he would have more luck than he had himself in the search.

W. S. IRVING.

F. J. SUMMERS.

When questioned on this point Captain Hooke wrote :

21st June, 1928.

I do attach some importance to the resemblance of the apparition to my cousin (who has the Hooke type of face) for it rather goes to prove that the apparition was a Hooke ancestor.

The Crookes Estate of which Briery Hill forms part was given to my ancestors by Henry V., and many generations of the Hooke family have lived there.

T. C. B. HOOKE.

Captain Hooke, as noted above, wrote an account of Mrs. Ind's experience to his wife in London immediately after the matter had been related to him. This letter has not been preserved, but subsequently Mrs. Hooke made a statement, as follows :

24th September, 1928.

In the month of April my husband Captain T. C. B. Hooke wrote me the following letter :

"I was out to dinner to-night, and on my return Mrs. Ind met me and said she wished to speak to me alone. She told me that at about 9 to 9.30 p.m. she went into my sitting room to draw the curtains, etc., and light the lamp ready for my return. As she turned from the window she had a queer feeling

of deadly *cold*, and looking towards the table she saw a small man bending on his knees, his hands groping under the table. He looked up, and on seeing her, got up slowly, and with one hand on the table he walked towards the fireplace; there, he turned his head, looking at her over his shoulders and vanished. He was a very small man, under 5 feet, dressed in long grey coat and tight fitting short trousers, long stockings, black shoes.¹ His hair was white and rather long, also he was clean-shaven.

Mrs. Ind did not seem nervous, but kept on repeating the feeling of *cold* in the room."

M. HOOKE.

Mr. Irving also made enquiries concerning Mrs. Ind's character from Dr. W. L. Johnstone of Newent, who has known her for many years and said that he "considered Mrs. Ind to be a very sensible, reliable sort of person, and the last person in the world to 'see' things."

Captain Hooke was also questioned on this point, and wrote thus :

10th June, 1928.

With reference to your enquiry as to Mrs. F. Ind's character, I have known her for 15 years, and always found her honest, straightforward, and strictly sober, in fact most reliable. I would further say that she is level-headed and truthful, with plenty of common sense.

T. C. B. HOOKE.

THE REV. ARTHUR FORD.

CLAIRAUDIENT MEDIUM.

[*Editorial Note.*—The following account of her experience with the Rev. Arthur Ford has been received from a member of the Society who prefers to remain anonymous.]

A great deal has appeared in the press from time to time regarding the mediumship of the Rev. Arthur Ford of America. In more than one paper he has been described as one of the foremost of the world's mediums. He was pastor

¹There is a minor discrepancy here. Mrs. Ind told Mr. Irving and Mr. Summers that she did not notice the shoes (see above). She may have noticed their colour at the time and forgotten it.

of the first Spiritualist Church in America, and claims to have spent six years in the study of psychic matters and to have had sittings with most of the well-known mediums, including Mrs. Crandon.

After reading in *Light* and other papers articles on his wonderful clairaudient powers I attended a public meeting in London in June 1928, at which he was both speaker and medium. It seemed rather a strenuous task for one evening. The address was not very impressive, but his demonstration of clairaudience given at the close of the meeting, was, if genuine, quite remarkable. Before the demonstration began the chairman explained the difference between clairaudience and clairvoyance, and asked everyone to remain perfectly silent so that Mr. Ford could hear plainly what the spirits said to him and pass on the messages to those concerned. The audience was given to understand that the medium had no means of knowing who was likely to be present at this particular meeting, and that therefore the possibility of confederates was ruled out.

Mr. Ford's method of procedure was as follows :

MEDIUM. Is Peter Ainsworth in the Hall ?

(A gentleman raised his hand).

MED. There is a whole group here for you, your Mother Mary, your sister Kate, your brothers Robert and John and your son Ted. Do you recognise them.

ANS. Yes. (This meant of course that only the names were recognised, there was no description given of any of the alleged communicators. A clairaudient medium only hears what is said to him and does not claim to see the spirits.)

MED. They send their love and greetings.

(Without waiting for any further remarks from the man addressed he passed on to another name.)

MED. I'm hearing the name Annie Johnson, is she present ?

ANS. Yes.

MED. Your daughter is here, she says her name is Ann. You are in trouble, are you not ?

ANS. Yes.

MED. Well, she says go on, all will be well. I give you that.

During the evening eight or nine people answered to their names in this way, and recognised other names given to them as belonging to relatives or friends who had passed over, and most of them received similar messages of love and greeting. Apart from the names nothing of a really evidential nature was given. In one or two instances Mr. Ford said to the member of the audience whose name had been called, "Do I know you personally?" or "Have I ever seen you before?" and each time the answer was in the negative.

At the end of the meeting I asked Mr. Ford if he would give me a private sitting. He handed me his card and asked me to write to him. I wrote the next day, and he replied a week later giving me an appointment at the house where he was staying. When writing to him I used my maiden name, knowing that it would be very difficult for anyone to obtain any information about me under this name as it is known to very few people in London. As far as I know he had no knowledge of my married name, and I told no one outside the family of my proposed sitting with him.

At the beginning of the sitting, before going into trance, he explained that the control was an old friend of his, a French Canadian named Fletcher, who had passed over some years ago. He then leant back in his chair, tied a handkerchief over his face and appeared to go into deep trance.

The sitting lasted exactly 25 minutes, and was very unsatisfactory from an evidential point of view. Fletcher asked a great many questions, in fact nearly every statement he made was put in the form of a question. He gave several names, only one of which I recognised. This happened to be "Arthur," the Christian name of my father and eldest brother, both living. When the medium came out of trance he asked me whether Fletcher had given me good evidence, and whether I was convinced. I said that it would take more than one sitting to convince me, and he laughed and said he was not surprised. It had taken six years of study to make him a spiritualist, and he did not expect anyone to be convinced by one sitting. We discussed the matter for a short time as he seemed anxious to know how much of what Fletcher had told me was correct. Before I left he advised me to

attend his next public demonstration, and gave me the date, saying that Fletcher would probably give me much better evidence there. I promised to do this. His fee for the 25 minutes was one guinea.

It should be noted that at the end of my private sitting Fletcher had, with a considerable amount of help from me, ascertained the following facts: That both my father and eldest brother were named Arthur; that they were both on the earth plane; that my youngest brother was killed during the war; that a young man I had been engaged to had passed over suddenly; my youngest brother's name and my own maiden name (already known to the medium through my letter).

On the following Sunday I attended a second public demonstration, and, as before, the audience were given to understand that they were all complete strangers to Mr. Ford. After several names had been called and answered in the usual way, without hesitation or mistake, my own name, that is my maiden name, was called. I answered, and the medium proceeded as follows:

MED. There is a spirit here for you, a brother who passed over during the war, he is giving me the name Arthur, I think he says it is a father or brother on the earth plane. He passed over very suddenly. He sends you greeting and love.

This was all the information I received. The medium did not wait for any further corroboration from me after delivering the message but passed quickly on to someone else. I was very disappointed to find that his power was in most cases limited to names only and a few rather vague messages. At the two meetings which I attended he did on one or two occasions give further evidence which was accepted as correct, but it was usually a statement that the person concerned was in trouble or required advice on certain private matters, and those, after all, would be fairly safe statements to make about most people who attend Spiritualistic services. Of course, if one could have been certain that the medium and the control had absolutely no knowledge whatsoever of

the people whose names were called, it would have been a very impressive demonstration. But, after my experience of the private sitting, and knowing also that Mr. Ford holds an At Home every Wednesday which is open to any one who cares to go and see him, I could not help wondering whether some of the other people at the meeting might not have had private sittings and been asked to attend the public demonstration, as I was. When I answered to my name it was naturally taken for granted by the other members of the audience that I was a complete stranger to Mr. Ford.

It certainly would not be fair to conclude that his mediumship is not genuine because on this occasion he gave information in public that his control had obtained in private, but such a proceeding is bound to rouse suspicion. It would be of great interest to know whether any one else has had the same experience or whether I was unfortunate on this occasion.

Another thing which caused me to doubt Mr. Ford's sincerity was a statement made by him in the course of a lecture at Guildford, to the effect that he had had more fun and excitement as a Spiritualistic minister in New York City in five years than he ever could have had as an authorised clergyman. This seems a curious point of view for a minister to take, and does not tend to increase one's confidence in him. Of course, it has nothing to do with his powers as a medium, but it does suggest that his motives for using those powers are not of a very high order.

Since writing this article I have heard that Mr. Ford has given up his work in England and returned to America.

ON SOME "CRITICAL" METHODS.

By COUNT PEROVSKY-PETROVO-SOLOVVOV.

AMONG the continental writers whose papers I have to read and report on in my "Notes on Periodicals" in the *S.P.R. Journal*, Dr. Emil Mattiesen of Rostock-Gehlsdorf, Germany, figures very frequently. He is a convinced spiritist, a very prolific writer and a wide reader. During nearly the whole of last year (1927) he was publishing in the Hamburg spiritistic monthly, *Zeitschrift für*

Psychische Forschung, a series of articles on trance phenomena with a very minute, painstaking and detailed analysis of the contents of trance communications. The numbers of the same review from March to June 1928 also contained an exhaustive analysis of Miss Nea Walker's book, *The Bridge. A case for Survival* ("The White Case").

I contented myself in my "Notes" with very short references to Dr. Mattiesen's writings. I then got a letter from Dr. Mattiesen expressing his dissatisfaction with the brevity of my references, on the ground that the writer had furnished "by the formal analysis of trance utterances most important and entirely new grounds" for the spiritistic solution of the problem (as to the origin of those utterances.)

In answer to this challenge, I have decided to devote a short paper to Dr. Mattiesen's critical methods, the more so as this question seems to me to transgress the limits of the personal incident and to have a bearing on the infinitely more important problem of the "canons of evidence" in *Psychical Research* (to use an expression of the late Professor Henry Sidgwick's).

Contrary, I think, to most writers who have dealt with the subject, Dr. Mattiesen pays no special attention to the *contents* of the trance messages, for, as he casually observes, given mediumistic "omniscience" we shall hardly be able ever to prove that the messages have an external origin. It is in the *form* of these messages—their internal characteristics, the apparent independence of the trance personalities from each other, their critical attitude towards each other, the apparent incomprehension by the "control" of what the communicator wants to say, the apparent plurality of autonomous personalities speaking through the entranced medium—that the author sees evidence of the spiritistic origin of the communications.

Dr. Mattiesen's arguments seem to me open to two grave objections. First of all they presuppose throughout the medium's *bona fides*. Now I have no wish to impute bad faith to people *à tort et à travers*. I am quite willing to admit that a professional medium may be perfectly honest. But it is one thing for A. to say point-blank that B. is a fraud, and another to suggest that B.'s statements cannot be always accepted as gospel truth; that a certain caution with regard to them is entirely legitimate.

There can be no doubt that we (I mean psychical researchers)

shall refuse to accept evidence for telekinesis or ectoplasm if based on the testimony of the medium producing the supposed phenomena. But is not transmission of messages to and from the departed much more contradictory of our everyday experience than either ectoplasm or telekinesis? The departed *may* exist, they *may* be communicated with, but this has to be proved. We are therefore perfectly justified in saying to a person claiming to act as intermediary between the dead and the living: "You may very conceivably tell the truth. But this truth has to be demonstrated."

It has been objected to me that a hundred years ago the idea of people being heard when speaking across the Atlantic may well have been called preposterous; and yet this idea has come true. To this I answer that if transatlantic telephony had been advocated on the ground of such "wholesale nonsense"¹ as is furnished by automatic writing and trance speaking in thousands of experiments, we should have been justified in remaining perfectly sceptical as to its possibility.

To return for a moment to telekinesis: every group of such experiments (if worthy of the name) must be judged on its own merits; such is at least my opinion. It follows that if a telekinetic medium has been detected in fraud in a seance of the *a* group, groups *b* and *c* may remain entirely unaffected. Why? Partly for the reason that the telekinetic medium's good faith played no part whatever in the sittings. But supposing a trance medium be convicted of deceiving, of "getting up" his or her facts, what then? Obviously the whole fabric will tumble down with the exception of those cases only where adequate precautions had been taken against fraud.

I will mention an incident out of my own experience. Some seven years ago I made a long series of experiments in what I will call automatic clairvoyance (saucer and alphabet) with a Russian young lady in Finland and in Berlin. I have now little doubt that she attempted to cheat me repeatedly if not systematically. Had I relied all the time on her *bona fides* alone, I should have to cast overboard the whole of the experiments. As a matter of fact, at the very first sitting there occurred an incident

¹This expression is Prof. Richet's: *Proc. S.P.R.*, vol. xxxiv., p. 110. *Quod licet Jovi non licet bovi*: by quoting this sentence I do not necessarily imply that I entirely agree with M. Richet's castigation.

which has preserved for me all its evidential cogency up to the present day. This incident (the reading of the number of a page in a book opened at random under excellent conditions) remains entirely unaffected by all subsequent developments unfavourable to "Nadia Y."¹

On the other hand let us turn to another incident in my experience: the group of the "Mainoff" messages.² In these messages we had what I considered, and am inclined to consider still, excellent evidence of cryptomnesia. In particular "Mainoff," in answer to a request for an identity test, wrote that he had attended Paul Broca's lectures. Neither M. Kasnakoff ("C.") nor I (there were no other sitters) had any knowledge of this fact, but I subsequently ascertained that it was mentioned in an obituary notice published in the biggest St. Petersburg newspaper immediately after the Russian ethnologist's death in February 1888. This notice may therefore have caught M. Kasnakoff's eye or my own or both at the time, this impression remaining buried in our minds for upwards of twelve years up to the moment of the séance. I have not the slightest reason for suspecting M. Kasnakoff's *bona fides*; and yet I doubt whether in the present state of our researches such an incident may be regarded as scientifically evidential. If I am inclined to adopt such a standpoint in a case like M. Kasnakoff's, the more so in a case where the medium is a professional one and *interested in his or her mediumistic reputation being maintained*. (This and not the question of remuneration seems to me to be the chief point at issue.)

This side of the problem is completely ignored by Dr. Mattiesen, who, with the greatest care, analyses the trance-utterances of various professional trance-mediums but assumes throughout the genuineness of these utterances.

Among the trance-mediums repeatedly mentioned by Dr. Mattiesen (in fact he derives from her sittings some of his most—to him—valuable facts) is Mrs. Thompson. This shows how utterly precarious the whole ground is and how arbitrary the selections made. For the late Dr. Hodgson did not believe in

¹ Cf. *Zeitschrift für Kritischen Okkultismus*. Band I., Heft 2, pp. 81-99.

² *Journal S.P.R.*, vol. x, p. 70, and *Zeitschrift für Kritischen Okkultismus*, Band III., Heft 2, p. 123. It should be noted that so far as I can remember Broca's Christian name was not mentioned in the obituary notice, though, of course, I might have learnt it from another source.

Mrs. Thompson's genuineness.¹ Now this does not necessarily mean that he was altogether right. I am told that he had but six séances with Mrs. Thompson who in the opinion of other investigators gave on several occasions evidence of supernormal knowledge and therefore cannot be said to have been altogether discredited with the S.P.R. So far so good. Still the fact remains that an investigator whom Dr. Mattiesen constantly quotes expresses, in a paper which Dr. M. has most undoubtedly read, grave doubts—whether rightly or wrongly—as to a trance medium whom the German critic mentions over and over again. And yet these suspicions are passed over altogether in silence by Dr. Mattiesen!

The following instance will show to what assumptions we are driven at times by Dr. Mattiesen's analyses. Mrs. White dies on July 12th, 1924. On September 12th, that is exactly three months later, Miss Nea Walker has a sitting with Mrs. Leonard, which sitting is the first after the death. Dr. Mattiesen assumes without further ado that "Feda" "naturally" ² knew nothing of the death, and after an exhaustive discussion of the incidents of the sitting based on so strange an assumption, observes that another instance more conclusive of the spirit hypothesis could hardly have been quoted. Poor hypothesis indeed if unsupported by better evidence!

This extraordinary assumption of ignorance reminds one of such a case as Mr. John Hart (George Pelham's friend) dying at Naples on May 2nd, 1895, and of Dr. Hodgson having a séance with Mrs. Piper on May 4th. At this sitting "John Hart" communicates and speaks of his death; but in order to attribute to this message a supernormal origin we must assume that a notice of his demise which appeared the day before in a *Boston* paper has remained unknown to Mrs. Piper.³ I am quite ready to believe that this may have been so, but nevertheless is it not obvious that the incident is perfectly worthless, scientifically speaking?

I will quote but one more instance illustrative of Dr. Mattiesen's methods. He is speaking of cases where the "communicators" are misunderstood in an "acoustic-phonetic" sense by the

¹ *Proc. S.P.R.*, vol. xvii, pp. 138-162.

² *Zeitschrift für Psychische Forschung*, June 1928, p. 182.

³ *Proc. S.P.R.*, vol. xiii, pp. 353-357.

controls, in which circumstance he sees one of the many types of evidence of the independent existence of the trance-personalities. Reference is made to a Piper sitting of February 15th, 1897, where "Rector" communicates and says he has been sent by "Imperator" "to meet a man called Hogman." Dr. Hodgson says his name is Hodgson. "Rector" apologises and gives to understand that he meant "Hodgson."¹ To convinced spiritists such an incident may prove conclusive. To a psychical researcher of even moderately critical views it will appear of doubtful cogency. For where is the proof that we have not to deal here with "a piece of refined comedy"—an explanation Dr. Mattiesen himself suggests but discards.

There is another aspect of Dr. Mattiesen's treatment of the subject which is equally calculated to deprive his work of scientific value. Science is no *plaidoyer*. In a scientific treatise we must have before us the *pro* and the *contra*. There is nothing of this sort in Dr. Mattiesen's analysis. He brings forth all the mastery of his dialectics to prove his theses—and that is all. The opposite side is ignored. We read nothing² of all the fishing, guessing, of all the discrepancies, contradictions, absurdities, etc., which abound in the records of trance-phenomena, of "spirits" forgetting their own names and other particulars of which they *could not* be ignorant if they were the personalities they pretended to be. A series of articles (November 1927-February 1928) is indeed entitled: "Difficulties in trance-phenomena as a spiritistic argument," but these *schwierigkeiten* have nothing to do with the shortcomings of the trance-personalities. They deal with the difficulties supposed to be encountered by them in manipulating the medium's organism. Needless to add that in that most suspicious circumstance, the avoiding of names, Dr. Mattiesen sees nothing suspicious at all and in fact dwells on it but very little. But I may be permitted here a short digression.

I am under the impression that this avoidance of names is of rather recent origin and must have coincided with the moment when names began to be particularly insisted on by obnoxious researchers as "tests." That sooner or later a quasi-"scientific"

¹ *Zeitschrift für Psychische Forschung*, June 1927, p. 175; *Proc. S.P.R.*, vol. xxviii, p. 411.

² With the exception of four or five lines on p. 69 of *Z. f. Ps. Forschung*, March 1927.

explanation of this peculiarity should have been forthcoming is of course but natural: given a "fact" in which people are anxious to believe, its alleged *raison d'être* is sure some day to be formulated. But here is another instance of that extraordinary variety of "laws" in the domain of Spiritism which is so perplexing. For Stainton Moses's "controls" simply pelted him at times with Christian names, surnames, and dates (also disliked as a general rule), and in my own experience in automatic writing (with friends) I have constantly been submerged by names. These seem therefore to be eluded chiefly when used as "tests."

To return to Dr. Mattiesen: he is acquainted with Mrs. Sidgwick's admirable paper in Vol. XV. of *Proceedings* (and in fact speaks of her in the words of the highest praise). It is therefore the more to be regretted that he completely ignores that part of the paper in which she so forcibly brings forward those points which tell against the spirit hypothesis. Of it Dr. Mattiesen's readers will know nothing. They will know nothing of Miss Hannah Wild's "spirit" dictating to her sister (still "in the flesh") the contents of a sealed letter, which, when opened, contains nothing of the kind. Dr. Wiltse communicates and informs the sister that he is dead and that his body is in the water. He subsequently proves to be alive and well.¹ In 1895 a certain Mr. M. communicates (also through Mrs. Piper), and Miss Edmunds, Dr. Hodgson's secretary, has two sittings on behalf of the widow. The "spirit" is asked for his name, unknown both to medium and sitter; at first it is given correctly, but Miss E. having expressed some doubt, another—and an incorrect one—is written, and subsequently this error is persisted in.² "Rector," "Imperator," etc., give through the Boston medium as having been theirs a string of names having nothing in common with those given through Stainton Moses. A series of sittings for establishing "supernormal" communication between the Piper controls and those of another medium fails egregiously, though the former maintain that they have been visiting the English circle, have given and received messages, etc.³ When asked by a friend different questions as to his MS. work "One and Many," "George Pelham"—who according to a statement made in the private letter of an eminent Psychical Researcher long deceased

¹ *Proc. S.P.R.*, vol. xv., p. 25.

² *Proc. S.P.R.*, vol. xv., p. 27.

³ *Proc. S.P.R.*, vol. xv., p. 30.

did more to prove survival than any man since Adam—gives a series of statements about the number of pages, the chapters, the front-page, the first sentence, etc., all proving false.¹ Not to mention the incredible rubbish in which the Piper spirits indulged when talking on “scientific” subjects.²

Now all this does not necessarily prove that the spirit-hypothesis has absolutely no foundation. But it is a good, a typical instance of the other, the negative side of the problem, a side which Dr. Mattiesen has completely ignored.

It seems to me therefore that I have justified my position towards Dr. Mattiesen's writings in my “Notes on Periodicals.” For these writings have but the appearance of science; they are in fact nothing of the kind, though I willingly admit that they have other qualities which make them conspicuous in contemporary spiritistic literature. Now, in my criticisms in the domain of Psychical Research I strive to the best of my knowledge after a scientific standard, and it was for that reason that I attached little importance to Dr. Mattiesen's argumentation. His challenge has compelled me to modify my attitude, and I am much obliged to him for giving me the opportunity of expressing my opinion on a question which seems to me by no means without general interest.

NOTE ON AN EARLY EXPOSURE OF GUZIK.

THE attention of psychical researchers of Western Europe having been called since some five or six years to the Polish medium Jan Guzik, the following facts may be of interest. In 1904-1905 I published a Russian translation of Mr. Podmore's *Modern Spiritualism*. To this I added a “Supplement” in two parts, the second comprising a series of “Sketches” from the history of Spiritism in Russia. Among those sketches there was one devoted to the late Sambor and Guzik. Accidentally it so happens that I have now a copy of this “Supplement” in my possession, though I left in Russia the whole of my excellent library. From the pages of the “Supplement” dealing with Guzik it follows that his name was mentioned for the first time in the Russian spiritistic press (*Rebus*) in 1898. I quote there two accounts of

¹ *Proc. S.P.R.*, vol. xiii., p. 334.

² See Mrs. Sidgwick's paper in *Proc. S.P.R.*, vol. xv.

séances with Guzik (1899 and 1902) and analyse them. I note that his phenomena consist chiefly of "touches," sometimes very rough ones, and movements of chairs and tables *along* the floor; that movements of objects apparently produced by *hands* are mentioned more seldom; that G.'s hands are by no means always held in the strict sense of the word, and that the (very rare) accounts of visible forms appearing are eminently apt to mislead persons not having taken part in the sitting. I then dwell on the utterly inadequate character of the control consisting of luminous paint being applied to the objects to be ("telekinetically") moved, instead of the medium's limbs, and call attention to the importance of the position of the latter's feet, which circumstance, I say, is generally passed over in silence. I insist on the unsatisfactory character of the control of feet by feet, an instructive instance being quoted from my own experience (with G.). Two cases are then quoted by me from the *Rebus* (1899) where the identity of the "mysterious organ or being," touching the medium's neighbours, with G.'s own foot was proved beyond the shadow of a doubt. Reference is then made to my own experiments with the Polish medium in the winter of 1901-1902 (in St. Petersburg), where the fixing of luminous stripes of calico to the medium's trousers entirely stopped the phenomena. The whole tone of my remarks is thoroughly ironical and sceptical, which is the more significant as at the time (1905) I was *not* by any means an out-and-out sceptic as to Physical Phenomena.

Several years later I again exposed Guzik in at least one article in the *Rebus*. So far as I can remember, I argued there that G. will avail himself at his séances of any methods which are to him accessible. If inadequately held his hands will be used. If the hand-control is satisfactory, he will use his feet. If the control is thoroughly good, he will give a blank sitting (an undoubted privilege a medium has over a conjurer). That occasionally G. *will* use his hand I knew already at the time by experience: at a sitting held in the beginning of 1910, the notorious Chamberlain X. "controlling" G. on one side, the medium was caught by the hand which X. had liberated (as to this gentleman see *Proc. S.P.R.*, Vol. xxv, pp. 434-37, *Journal S.P.R.*, Vol. xxi, p. 201, and *Zeitschrift für Kritischen Okkultismus*, II. Band, 4 Heft, pp. 249-258).

From the outset, however, my impression was that G.'s *feet*

were chiefly instrumental in originating the phenomena. In this he undoubtedly upholds the tradition of Modern Spiritualism. The medium's lower extremities were, I suspect, very active from the beginning of the movement,¹ and Frau Silbert's are, I believe, up to the present day (cf. Dr. Walter F. Prince's *Experiments with Physical Mediums in Europe*, p. 79).

The chief point about Guzik is, I believe, this: not only are his "manifestations" most suspicious, but they are of very little interest. Other fraudulent mediums have at least propounded riddles to the researcher, have puzzled people, have had a certain mysterious nimbus surrounding them. About this Polish ex-workman there is nothing of the kind. His phenomena have been exposed over and over again: they cease altogether as soon as adequate precautions against cheating are taken; in the vast majority of cases what occurs can be explained without any difficulty. There is no mystery about Guzik at all; or rather there is only one mystery: that he should have been able to enlist the interest of very distinguished representatives of the world of Science. *That* is puzzling indeed!

P.-P.-S.

Note.—Guzik has died since the above was written.

CORRESPONDENCE.

To the Editor of THE JOURNAL OF THE S.P.R.

17 ROTHERWICK ROAD,
LONDON, N.W. 11, 23rd October, 1928.

DEAR MADAM,—In the Notice of the Extraordinary General Meeting circulated by the Council in June 1928 there occurs a

¹ The late A. N. Aksakoff more than once told me that the raps I used to produce by striking the floor with the toes of my left foot (cf. *Jour. S.P.R.*, vol. vi, pp. 120-22) were closely similar to those he had heard with Kate Fox-Jencken. In Robert Dale Owen's *Debatable Land* the facsimile is given of a piece of "direct" writing obtained under the table with Mrs. Underhill (the eldest of the Fox sisters): that it was made by the feet (or one foot) is obvious. That D. D. Home in at least one celebrated instance used his foot to simulate the grasp of a spirit-hand and was caught *in flagrante* seems very probable. That he went on availing himself of the same method later is also probable, and is repeatedly suggested by some of the incidents occurring at his sittings.

statement that "Mr. Gröndahl has requested that his name be withdrawn" from the list of signatories.

I am not aware of having at any time expressed the wish that my name should be withdrawn, although I agreed with the signatories that, since a Committee had been appointed to consider alterations in the Articles of Association, a postponement of the Extraordinary General Meeting was desirable. This postponement implied that the requisition was *not at the time* being made, a fact brought out clearly at the Meeting itself when it was announced that the Proposers of the Resolutions did not intend to move any of them until the Committee had reported.

Yours faithfully,

J. C. GRÖNDAHL.

[We gladly give Mr. Gröndahl this opportunity of explaining his position. Any further comment seems superfluous.—ED.]

REVIEW.

Die Probleme der Einheit und der Spaltung des Ich. By T. K. OESTERREICH. Stuttgart, W. Kohlhammer, 1928. Pp. viii, 39.

Prof. Oesterreich tells us that his pamphlet on the unity and dissociation of the self is the first of a series of publications on philosophy and psychology which is to include the dissertations of his pupils, and that it represents the substance of papers read by him to the International Congress of Psychology at Groningen in 1926 and to the Paris Congress of Psychical Research in 1927. In the course of his discussions Prof. Oesterreich makes a number of bold and interesting suggestions, such as that the "dissociations" may be creative changes in the real (p. 32), that a truly radical empiricism must regard the selfhood of the psychic as evolved (p. 33), and that the counterpart to the dissociation of a mind is its *fusion* with another (higher or lower), and that of this process also empirical evidence may be found (pp. 28-9). He also explains, very candidly, why he still prefers the "animist" explanation of psychical phenomena to the "spiritist," while admitting the latter's superior simplicity. The belief in demonology and witchcraft did so much harm in the past that an academic personage should be very careful before saying anything that could be taken as an endorsement of spiritism (p. 25). True,

doubtless, but what a light it throws on the element of humbug in academic life, for all its professions of a "disinterested" search for truth! I agree with Prof. Oesterreich also in looking to psychical research for instruction as to the nature and constitution of the self or soul. The efforts of philosophy to deal with this problem have so far resulted only in dismal and almost unmitigated failure.

F. C. S. SCHILLER.

We have received two more pamphlets in the same series: *Die psychologischen Grundlagen der Yogapraxis*, by Richard Röscl, and *Ein Vergleich der Buddhistischen Versenkung mit den jesuitischen Exerzitien*, by Karl Schumacher.

NOTES ON PERIODICALS.

Zeitschrift für Psychische Forschung, August 1928.

Dr. Mattiesen brings to a close his study of the "internal breathing" of the mystics. No evidential facts are mentioned.

Dr. Walther Kröner's report on the Insterburg clairvoyance case, in a further instalment, deals this time with three concrete episodes: the Kudlig murder case, the Kaluza murder case and the Kaschnicki case. As presented these incidents seem certainly very remarkable; but one would like to know what the other side would say. In the Kaschnicki episode there seems to be no reasonable doubt that the dead body was in fact found in a lake at a spot pointed out by Frau Günther-Geffers, or quite close to it; still Dr. Kröner admits that the case has not been completely cleared up. A very striking feature of Frau G.-G.'s behaviour (in a trance-state) in connection with the "clairvoyant" discovery of crimes committed is its close similarity to the behaviour of police dogs when on the track of a criminal and of other sensitives in such instances as those mentioned in the *Journal*, Nov. 1927, p. 145. (However, *vide infra*.)

A case of alleged prophecy to a Fräulein K. is related and commented upon at length by Prof. Dr. Christoph Schröder. To me it seems obvious that the explanation is due to a fortuitous coincidence.

Prof. Max Seiling prints an account of some supernormal experiences by Baroness Anna von Peyron, a Swedish lady who

died in 1898 and who was personally acquainted with Mrs. d'Espérance, the well-known medium; the latter has sent Hofrat Seiling the MS. containing the account. The experiences of a spontaneous character narrated are impressive. The Baroness also claims to have recognised her deceased son at a materialisation séance of Mrs. d'Espérance's. Such recognitions have always seemed to me rather puzzling; still, as I said elsewhere, we have here a psychological not a metapsychical riddle.

Prof. Dr. Christoph Schröder prints with lengthy comments selections from results obtained in the course of 68 séances with six different sensitives partly hypnotised, chiefly a certain Herr Max Rautenberg. The experiments described consisted mainly in the identification of playing cards and visiting cards on which the sensitive had been made (through suggestion) to see a hallucinatory portrait or coin. The conditions seem to have been quite satisfactory so far as the exclusion of ordinary channels of perception was concerned, and the results of some sittings exceed enormously what chance could have produced. Strangely enough, however, no data are given in this respect as to the whole series of experiments, and this leaves the critical reader somewhat perplexed; but possibly this gap will be filled up later on.

Zeitschrift für Parapsychologie, September 1928.

Dr. von Schrenck-Notzing has a paper on spontaneous Physical Phenomena ("Spuk"), with general considerations. A series of cases is reviewed beginning with the Ylöjärvi case of 1885. The writer thinks we are much more backward in the study of these phenomena than in that of any other branch of "Parapsychology." An incident said to have occurred at a recent séance of Rudi Schneider's (p. 517), where the medium, it is alleged, became aware of a sitter's first sceptical then friendly attitude, though not expressed in words, has reminded me of an episode happening at one of Sambor's sittings in 1902. At a certain moment he ("in trance") asked me to sit next to him, after which a "chair-threading" experiment which was proceeding succeeded brilliantly (on the *other* side of the medium). I was very anxious to see it succeed and Sambor knew it.

Dr. Römer of Leipzig has a paper on the religious convictions (said to be very intense) of a female medium of Hermannstadt

(Transylvania, Rumania), and Dr. Otto Seeling, of Berlin, discusses the recent evidence for the alleged clairvoyance of a Frau Hessel (Leipzig), which evidence does not seem to him altogether adequate.

Herr Florizel von Reuter relates briefly a series of striking episodes (names given) connected with his mother's automatic writings. Dr. Walter F. Prince is mentioned as a sitter. My only comment will be: let Frau von R.'s alleged mediumship be, if possible, scientifically investigated at once; we must obviously suspend our judgment until this has been done.

A brilliant lecture of Prof. Driesch's on "Life-Death-Immortality" is reproduced verbatim.

Frau M. Silbert, of Graz, is the subject of a polemic between Prof. Seitz, of Munich (sceptic), and Prof. Walter, of Graz (ardent believer).

Dr. R. Tischner, of Munich, has an interesting paper on Dr. Paul Gibier's very old (1886) experiments with Henry Slade, and thinks the phenomena observed by the author of *Le Spiritisme ou Fakirisme Occidental* may well have been authentic. It should be noted in this connection—a fact very little known—that in 1878, that is either immediately after or during the Zöllner series of experiments, Slade entirely¹ failed to convince M. Aksakoff of the genuineness of at least his most striking phenomena. The latter even arrived at the conclusion that the true medium in the Leipzig experiments was not Slade but Prof. Zöllner, the former being endowed with some "catalytic" power favourably reacting on Zöllner's mediumistic faculties. As for the St. Petersburg experiments, they produced in M. Aksakoff a feeling of profound disappointment. No detailed account of them was ever published because M. Aksakoff, as he told me, wished to spare Slade's reputation after the prestige brought him by the Leipzig séances! Of course, all this has but an indirect bearing on both the Zöllner and the Gibier sittings; still it is of considerable if not of decisive importance for appraising the Slade performances at their true value.

From a note on Therese Neumann in *Kleine Mitteilungen* we learn that the phenomena have reappeared, and that she was visited lately by several high ecclesiastical dignitaries; from which it follows that the attitude of the Roman Catholic Church in

¹ Barring some relatively minor incidents.

this question appears to have become decidedly favourable to the seerss. P.P.-S.

The British Journal for Psychical Research, July-August, 1928.

The Number opens with a report of a lecture given by Mr. E. Fothergill on "The Curse of Tut-Ankh-Amen." The lecturer with some cautious reservations is inclined to the belief that Lord Carnarvon's death was in some sense a result of the violation of Tut-Ankh-Amen's tomb, and quotes, as offering some analogy, the well-known incidents supposed to be connected with a mummy-case at the British Museum. No evidence is given which is likely to shake an unbeliever, and the Editor himself suggests in a note on the lecture that in such cases we have to do with a coincidence rather than a curse.

Mr. F. von Reuter contributes an account of a sitting with Rudi Schneider at Braunau. All that need be said here is that including the medium ten persons were present at the sitting, of whom five were members of the Schneider family, a circumstance which—however satisfactory the conditions may have been in other respects—almost completely destroys the scientific value of the evidence.

Mrs. Leaning has a further instalment of her article on "ex-corporeal consciousness," and there is an account of a case (the Kerrigan Case) in which the dead body of a woman who had been missing for three weeks and had committed suicide is said to have been found by a "psychic" who was led to the body by a vision. The incident, which occurred in Indiana in 1927, is interesting, but a much more detailed statement is required if the reader is to form any judgment as to what the evidence for supernormal knowledge amounts to.

Psychic Research, July 1928.

The Number opens with an article by Mr. Harry Price on "Some Personal Experiences with Mrs. Anna Rasmussen." We propose to discuss Mrs. Rasmussen's mediumship in a later issue.

Monsieur René Sudre in an article entitled "The Rôle of the Forgotten in Psychical Research," discusses the experiments in telepathy carried out by the Polish psychologist Abramowski. The particular form of experiment devised by Abramowski is based upon his conception of the close analogy existing between the emergence into consciousness of a telepathic impression and

the recovery of a memory, the chief difference consisting in the fact that the first comes originally from without, the second from within. One of Abramowski's experiments was to repeat to a large number of percipients three chosen words (an example given by M. Sudre is *owl, moon, cross*), and then to endeavour by mental concentration to induce them to name a particular one of the three words. In the example given the success obtained seems to have been decidedly above chance, namely 63 per cent. In some other cases in which a different kind of word was used, *e.g.* three proper names, the success obtained was not above chance.¹

An article by Dr. R. J. Tillyard on "The Normal Production of Psychic Gloves" is reproduced with abridgments from the *British Journal of Psychological Research*, Jan.-Feb. 1928. This article has already been noticed (*Jour. S.P.R.*, Vol. XXIV. p. 295). Mrs. Leaning has an article on "The Survival of Animals" in which she discusses a number of cases of apparitions or phantoms of animals, many of which were reported originally in the Society's *Journal*. Mrs. Leaning's point of view is indicated in the following quotations:

My proposition is that within the limits inherent in the subject the evidence for animal survival matches point for point with the human. It corresponds so closely that if we invalidate the one, we invalidate the other. . . . Considering that we cannot fix the limit where our own sub-human ancestors may have developed a surviving principle, or even just where the animal kingdom as a whole, shades off into the vegetable, we may excuse ourselves from an attempt to map these dim borderlands of nature.

There are further instalments of Dr. Burns's "A Case of Apparent Obsession" and Dr. Mark Richardson's "Experiments in Thought-Transference" (the Margery Case). We hope to print later a discussion of Dr. Burns's Report by Dr. W. F. Prince.

H. de G. S.

¹An account of these experiments will be found in Abramowski's "Le Subconscient Normal," Alean, 1918.

JOURNAL

OF THE

Society for Psychical Research

NOTICE OF MEETING.

A Private Meeting of the Society

WILL BE HELD IN

THE SOCIETY'S ROOMS,

31 TAVISTOCK SQUARE, LONDON, W.C.1,

ON

WEDNESDAY, *January 9th*, 1929, at 5 p.m.,

WHEN A PAPER ENTITLED

“Some Incidents occurring at Sitzings with
Mrs. Leonard which may throw light
on the *modus operandi*”

WILL BE READ BY

MRS. W. H. SALTER.

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be admitted on signing their names at the door.*

ANNUAL GENERAL MEETING.

PRELIMINARY ANNOUNCEMENT.

THE Annual General Meeting of the Society (for business purposes only) will be held on Thursday, January 31st, 1929, at 3.30 p.m., at the Society's Rooms, 31 Tavistock Square, London, W.C. 1.

OBITUARY.

VISCOUNTESS GREY OF FALLODON.

LADY GREY, who suddenly became unconscious and died at her home, Wilsford Manor in the Avon Valley north of Salisbury, on Sunday afternoon the 18th November, frequently attended meetings of the S.P.R., and had all her life been keenly interested in the subject, having originally acquired some knowledge of it from her father, the Hon. Percy Wyndham of Clouds, Wiltshire. A devoted mother, and a powerful friend to the distressed and sorrowful, she was the author of books about peaceful village life, and a special lover of birds and animals. She had a keen sense of beauty, an appreciation of all human relationships, and was adored by her family and neighbours. Of her eldest son killed in the war she wrote a memoir entitled *Edward Wyndham Tennant* by Pamela Glenconner (John Lane) in which, as well as in a subsequent still more personal volume *The Earthen Vessel*, she gave many touching details of family life. In the memoir are included many of her son's poems, one in facsimile which he wrote for her at the age of five; and in an appendix is added a self-revealing poem by herself, entitled *Hester*, which constitutes a permanent and beautiful representation of maternal feeling at the coming and going of a late and longed-for child.

Life for her was vivid, its cessation unthinkable; nevertheless she welcomed evidence for survival, and, through many channels, evidence of a striking character was vouchsafed to her. The family shared her interest and respected her enthusiasm; a kind of sober joy in her reunion with those she had lost, mingled with a sense of irretrievable loss for those left

behind, dominated the funeral service at Wilsford. Flowers in profusion, friends in every rank of life, and an absence of gloom, were the prevalent features. It was felt that her opportunities for loving service would continue under those new conditions which she was so well prepared to meet however suddenly the summons came.

O. J. L.

CASE.

L. 1286.

A TELEPATHIC DREAM.

WE print below a report of dream of apparently telepathic origin, the dreamer being Mr. Dudley F. Walker, of 18 Shepherd's Hill, Stoughton, near Guildford. The dream occurred late on the night of Wednesday, June 27th, 1928, at about the time of the railway disaster near Darlington, and a short account of it appeared in the *Daily Mail* of July 2nd. The Rev. A. T. Fryer, an Honorary Associate of the Society, thereupon wrote to Mr. Walker, asking for further particulars, as follows :

July 2, 1928.

In the *Daily Mail* of this date there is an account of your dream of the Darlington railway accident last week. On behalf of the Society for Psychical Research may I ask whether it would be possible for you to supply more definite information of the dream? It would be a great service to science if you would kindly do so. I append a few questions of the kind which have to be asked by investigators, and I hope you will not find the inquiry too troublesome. I shall be grateful for your help.

Yours faithfully,

A. T. FRYER.

i. May we have the written and signed evidence of any persons to whom the dream was related before the newspaper announcements appeared?

ii. Have you ever had a similar dream?

iii. Do you know Darlington or persons living there?

iv. Was there an account of the dream written directly after it happened?

v. Have you had any experience of railway management?

vi. Had anything happened in your daily vocation the day before the dream to make you think of railway affairs?

To this letter Mr. Walker replied as follows:

July 4, 1928.

Thanks for your letter of the 2nd inst., and I shall be only too pleased to assist you in any way I can.

I enclose a sheet in which I have dealt with your questions in order, signed by myself. I also inclose a full account of the letter I sent to the press, but which was only published in full by the local paper (the *Daily Mail* cutting some out).

I also enclose signed statements from the persons to whom I told my dream, my mother receiving the fullest account, while I had it fresh in my mind.

This is a perfectly genuine experience, and I am quite willing to relate personally my experience to anyone who cares to call and see me.

I might mention it has made a deep impression on my mind, and although I have never given serious thought to this subject, I am now perfectly convinced that this was no ordinary dream. It was so remarkably true to life that it seemed more like a vision of events taking place, than the average dream.

Everyone seems firmly of the opinion that I actually witnessed the tragedy at the time it happened, in some other form than my physical body. I must confess that during the dream, at the time the two trains met, I had an awful feeling of horror, and that it was my fault; due to the fact no doubt, that I was under the impression that I was the signalman who let the train through. I clearly did see the red signal light change to green as the train approached. In view of the strange evidence of the signalman at the enquiry, it is all the more remarkable, for it would appear that, he too, had a feeling that something was wrong due to a clicking noise. I am certain this was no ordinary accident, and have felt considerable upset since. The main question which has puzzled me is: Why should I, out of all the millions in England asleep at that time, be picked out to witness this ghastly sight. There appears no answer to this.

I shall be pleased to assist you further in any way I can.

Yours faithfully,

DUDLEY F. WALKER.

REPLIES TO MR. FRYER'S QUESTIONS.

Question (1).

Written and signed evidence of persons to whom dream was told before the news was known, are enclosed.

Question (2). Have you ever had a similar dream?

No. Never of an event which has actually taken place.

Question (3). Do you know Darlington or persons living there?

No. Have never been anywhere near this part. I know no-one living there at all to my knowledge.

Question (4). Was there an account of the dream written directly after it happened?

No; not an account, until the news was known that there had been an accident; but there was a personal entry made in my diary directly after the dream, and also a small, rough pencil sketch made showing how the two trains met, and the perspective at which I witnessed the collision (from above). The first full written account was made immediately I saw how closely my dream resembled the accident. This was sent at once to the *Daily Mail* and the local paper.

Question (5). Have you had any experience of railway management?

No, nothing whatever. I have always taken a keen interest in our railways, and particular the Great Western, mainly due to the fact that I have travelled several long distance journeys on it. I have always admired our English railways, and they have always had my sympathy and appreciation of their splendid efficiency. I enjoy travelling on long distance trains.

Question (6). Had anything happened in your daily vocation the day before the dream to make you think of railway affairs?

No—nothing at all. I did not think, or read, or discuss anything to do with railway matters for at least three days before the dream. I have travelled by road for months past now, and only have travelled by train twice since this time last year. That being to London and back once in March (March 8th, 1928). In July 1927 I went to West Cornwall and back, for three weeks' holiday. I go there next week again.

All the above answers are true to the best of my knowledge and belief.

DUDLEY F. WALKER.

July 4th, 1928.

With these statements by Mr. Walker was enclosed the following account of his dream as sent to the *Surrey Advertiser* on Thursday, June 28th, 1928 :

I write this letter with extremely mixed feelings. I have just read in to-night's evening papers details of the terrible train smash at Darlington.

Judge my emotion when I tell you that I actually dreamed of the whole of this disaster, substantially accurate in all details, last night, at approximately the same time it happened (between 11 and 12 p.m.). So impressed was I with the dream that when I came down this morning I told my mother that had I been leaving immediately for a railway journey I should not have travelled, as it seemed like a premonition. Little did I imagine it had actually taken place.

I then related the details to my mother, for they were as clear, and true to life as a cinema film.

There were the significant features of my dream (omitting details) :

I was in an overhead signal box, extending over a railway line I had never seen before. It was night, and I saw approaching what I knew was an excursion train, full of people, returning from some big function. I knew it was my duty to signal this train through, which I did, but at the same time I had a feeling that the train was doomed. (I have nothing to do with railway work.)

In my dream I seemed to hover in the air, and follow the express, as it slowed to round a loop line. As it approached a station I saw, to my horror, another small train on the same line. Although they seemed both travelling slowly, they met with terrible impact. I saw the express and its coaches pitch and twist in the air, and the noise was terrible. Afterwards, I walked beside the wreckage in the dim light of dawn, viewing with a feeling of terror the huge overturned engine and smashed coaches, I was now amid an indescribable scene of horror, with dead and injured people, and rescue workers everywhere.

Most of the bodies lying by the side of the track were those of women and girls. As I passed with some unknown person leading me I saw one man's body in a ghastly state, lifted out and laid on the side of an overturned coach.

I distinctly heard a doctor say: "Poor chap, he's dead." Some other voice said: "I believe I saw his eyelids move." Then the doctor said: "It is only your nerves; he has been dead some time."

I was quite upset on getting up, and felt too unwell to eat any breakfast. All day at business I have been thinking about this dream.

On coming home, you can imagine my feelings when I beheld the placards! I bought all the papers I could get and rushed home with the news. In the whole of my life I have never had, nor ever heard of anyone else having, such a realistic premonition of what actually took place at the time it was dreamed; and told to witnesses before any knowledge of the disaster was known. I write, as my strange experience may be of interest to the general public. Can anyone explain this?

Mr. Walker also enclosed the following statements from persons to whom he related his dream before he knew of its verification:

18 SHEPHERD'S HILL, STOUGHTON,
NR. GUILDFORD, *July 2nd*, 1928.

I, the undersigned, hereby certify that my son Dudley F. Walker, of 18 Shepherds Hill, Stoughton, Nr. Guildford, Surrey, related to me early on the morning of Thursday, 28th June, 1928, a full and vividly detailed account of a dream he had that night experienced, in which he witnessed a railway accident which accurately resembled the subsequent description of the Darlington train smash which occurred about the same time as his dream.

He told me this long before it was known there had been an accident, and it was not until he returned that night with the evening papers that I knew an accident had taken place. The account in the papers closely followed all the main details of his dream as related to me.

MARY WALKER.

July 4th, 1928.

I, the undersigned, hereby certify that on the morning of Thursday, 28th June, 1928, my Mother related to me details of a dream which my brother Dudley F. Walker had experienced, about a serious railway accident previous to any knowledge by either of us about the train smash which had that same night taken place at Darlington.

ELSIE MARY WALKER.

I, the undersigned, hereby certify that Mr. Dudley F. Walker did relate to me a full and detailed account of the dream which he had experienced prior to any announcement appearing in the press. From his description the dream appeared to closely resemble the actual train smash at Darlington, and as a responsible person in the company employing Mr. Walker, I can give every assurance that he has made no attempt whatever to prevaricate in the matter.

R. A. ETHERINGTON,
Managing Director,
Walker Bros. (Guildford) Ltd.

Subsequently Mr. Fryer wrote again to Mr. Walker, as follows :

July 10th, 1928.

The Secretary of the Psychical Research Society would like to know how you came to be aware of the exact time when you had the dream of the accident. Sometimes people who have such a dream wake almost immediately and make a note of the time. Others become aware of the dream when they wake at the usual time of rising and then they make some memorandum of the experience. From your report the latter seems to have been what happened and if such a memorandum was made we should like to have a copy of it. We should therefore be obliged if you will tell us (1) how you were able to fix the time you had the dream; (2) at what time you woke on this occasion, whether it was the usual time or earlier or later; (3) whether accidents by rail or car had formed the subject of conversation with your friends before you retired to rest, or had you read any story (magazine or novel) in which accidents in the course of travelling were described. The last question is important because our dreams are often mental, unconscious, constructions or re-arrangements of materials supplied by events or topics of conversation of the day before the dream. Sleeping or waking, our minds are constantly at work. Our questions are based upon what we have learnt of mental processes in the course of our inquiries. I shall be very grateful for a reply.

Yours faithfully,
A. T. FRYER.

To this letter Mr. Walker replied as follows :

July 21st, 1928.

Regarding time of dream. This I am afraid I was only able to estimate in the following manner. The dream was divided into two distinct sections, that is, the collision itself which I appeared to commence dreaming about soon after I fell to sleep, at about 10.0 to 10.30. I only partly awoke after this, and did not remember much except that I felt very frightened and that it was still dark. There was then a gap of time and it was apparently much later that I dreamt about again being in the signal box after having attended some sort of official inquiry in which I saw a number of men seated down each side of a long table. I appeared to have returned to my post in the signal box and remembering the smash I was in great trepidation in letting further trains through. I was still worrying over this when I awoke at about 7.30.

I immediately came down and told my mother all I have told you, only in greater detail, who later told my sister whilst I was dressing.

I made no written account as of course I saw no sense in so doing at the time, as this is the first dream of its kind I had ever had. On getting to business I made a short entry in my pocket diary which is as follows. "Thursday June 28th. 1928. Dreamed of train smash." Later, on reading the evening paper I entered underneath—"Wrote to Mail and Surrey Advertiser re dream."

DUDLEY F. WALKER.

We print below some extracts from the daily papers, giving an account of the disaster.

The Northern Echo, Thursday, June 28th, 1928.

A terrible railway accident occurred just before midnight last night outside Darlington Bank Top Station.

A Newcastle-Scarborough excursion, returning to Newcastle, collided at about 11.20 with an express goods train for London from the north. The excursion train was full of trippers.

It was learnt at 3.0 this morning that at least eight people were killed and about 30 injured. The eight bodies are those of a man, six women, and one little girl. . . .

The trains crashed with great force. Two coaches of the excursion train were telescoped and the engine of one of the trains was completely derailed and lay broadside on to the track.

There were distressing scenes. . . . One gruesome sight was that of a man's body lying on top of one of the carriages. . . .

The Daily Mail, Monday, July 2nd, 1928.

Col. Sir John Pringle opened at Darlington on Saturday the Ministry of Transport inquiry into the collision, which was between a parcels train and an excursion train from Scarborough. . . .

Thomas Walls, in charge of the Darlington South signal box, said that when he accepted the parcels train the excursion from Scarborough was offered to him. . . .

James Garrett, assistant signalman in the South Junction box, estimated the speed of the excursion train at between 30 and 40 miles an hour.

"Before the collision occurred," Garrett added, "my attention was drawn to a clicking sort of noise in the lever frame. I realised there must be something wrong, so I threw the down main signal to danger."

With regard to the time at which Mr. Walker's dream occurred, it will be seen from his letter to Mr. Fryer on July 21st, 1928, that the dream was divided into two parts, of which the first part seems to have occurred about the time of the accident; the second part of the dream was later in the night, certainly after the accident. On 26th November, 1928, the Hon. Editor wrote a letter to Mr. Walker enclosing proof of this report of his experience; the report as first drafted included a statement, based on a misinterpretation of Mr. Walker's letter to Mr. Fryer of 21st July, 1928, to the effect that "not much recollection remained in Mr. Walker's waking consciousness" concerning the first part of his dream. In her letter Mrs. Salter also asked whether Mr. Walker could give some further information as to whether he had ever to his knowledge dreamed of a railway accident before, and especially whether he was subject to anything in the way of recurrent nightmares, as this would obviously diminish the force of the coincidence. To this letter Mr. Walker replied as follows:

Nov. 28th, '28.

I am afraid in my letter of the 21st I did not *quite* clearly express myself, as I really meant that during the partial awaking during the night I did not wake up *then* sufficiently to analyse the details of what I had dreamt (*i.e.* the actual smash itself), but went to sleep again at once and only remembered the first part of the dream properly when I fully awoke at 7.30, and came downstairs.

In other words—I partly awoke during the night (after having dreamed of the smash) with a feeling of fear over what I had just witnessed, but not being sufficiently awake to think it over or even to note the time, I fell asleep again to dream of the signal box and letting further trains through in what was then daylight in my dream.

This is a little difficult to explain, and I trust I have made myself clear, but it would not be correct to say:—"not much recollection remained in Mr. Walker's waking consciousness," as this should only apply to the partial waking consciousness during the night.

Upon full waking consciousness, the whole thing was as clear as life, and it was of course only then that I distinctly remembered about the gap between the two dreams.

Replying now to your P.S. asking if I frequently had dreams of this kind:

I can most emphatically assure you that I have never before dreamed of either a railway smash or any other kind of violent accident, and as a matter of fact have all my life been a very rare dreamer. This has been a subject of remark in my family, for I have often passed for months without ever dreaming at all—or at any rate never having any remembrance of dreaming after waking....

DUDLEY F. WALKER.

With this letter Mr. Walker enclosed a page torn from his diary, upon which the original record of his dream was made (see above), in the words "Dreamed of train smash." The diary page has the date "Thursday, June 28, 1928," printed at the top.

REPORT OF A PSEUDO-SITTING FOR PHYSICAL PHENOMENA WITH KARL KRAUS.¹

BY THEODORE BESTERMAN.

KARL KRAUS is a young Austrian who for some years claimed to have mediumistic powers. He was studied by Baron von Schrenk-Notzing, who was, and remains, satisfied that Kraus produced genuinely supernormal phenomena, and who read a paper on the subject of his experiments at the Paris Congress of 1927. After the reading of this paper, Kraus, having been detected in trickery by a committee of investigation in Vienna, declared that all the phenomena produced by him were fraudulent.

In June 1928, Kraus, being then in London with his employer (he is a chauffeur), called on me at the Rooms of the Society. The object of his visit was to interest me or the Society in the purchase of the MS. of a book he had written about his mediumistic imposture, and of a controlling and recording apparatus he had invented for use at mediumistic sittings. I may observe in this connection that Kraus was treated throughout with the utmost courtesy and consideration, although his record as a self-confessed fraud might have excused a somewhat harsher attitude. Kraus, however, did not consider the treatment that he received any reason for acting honestly. Indeed, as I discovered later, at least half of what he said was either inaccurate or downright untrue. The story of his negotiations in regard to his MS. has not yet been completely unravelled. In short, Kraus's whole attitude and behaviour show him to be very deficient in moral sense, to such an extent, indeed, as to make it doubtful whether he can reasonably be held responsible for his actions.

Kraus, in his MS. and to me verbally, made many serious allegations against the conditions prevailing during his sittings at Baron von Schrenk-Notzing's. I therefore determined to

¹This report was originally drafted as part of a paper on Kraus. While recently in Munich I was informed by Baron von Schrenk-Notzing that he was preparing an exhaustive book on this subject. I therefore dropped my paper, and expanded the draft into a report for use by Baron von Schrenk-Notzing. This was translated into German by Fräulein Dr. Gerda Walther, and from this German translation I have now put together the present report.

take advantage of Kraus's presence in London to test these assertions, about which I had previously heard from more than one source. I invited him, with the approval of Dr. Woolley, to give a pseudo-sitting in the Society's Séance Room under the same conditions and control as those prevailing at his sittings in Munich. Kraus consented to this, undertaking to produce the same phenomena, and received a substantial fee for his services.

In order to give the pseudo-sitting a greater interest and importance than would have attached to a mere demonstration of trickery, it was determined that some of the sitters should be left under the impression that they were to witness a genuine sitting. I attached considerable importance to the impressions they would receive under these conditions; the sitters so deceived afterwards readily recognised the value of the experiment. There were therefore present at the sitting the pseudo-medium, Dr. Woolley and myself as controllers, five sitters, of whom three were unaware of the real nature of the performance, and the note-taker (Mrs. Brackenbury).

Prior to the sitting Kraus asked to be furnished with a common paper-clip, which he placed in his waistcoat-pocket. He also complained because he could not find a table of suitable weight and construction, suitable, that is, for lifting with his head and shoulders. He was not, of course, searched, nor specially dressed, merely removing his jacket. The soles of his shoes were painted with a luminous preparation, and he put on the usual luminous bands, except those on the ankles, which he refused. The light during the sitting varied, but the pseudo-phenomena were invariably preceded by a request for darkness. Under these conditions the following pseudo-phenomena took place. They can be conveniently divided into two classes, those occurring with Kraus in the cage and those occurring while he was not in the cage.

I. *Phenomena occurring with the pseudo-medium in the cage.* This cage is of net on a light wooden frame, and was constructed to contain a small table on which objects were placed in sittings for telekinesis. It may be as well to mention, in view of various rumours that have been circulated, that this is the only cage in the Society's Rooms. Kraus wished to

take his seat in this cage, just large enough for this purpose, and was allowed to do so. The cage has an opening on one side, the relevant measurements of which are: 72.4 cm. wide, 82.2 cm. high, 31.7 cm. from the floor to the bottom of the opening. Through this space Kraus extended his forearms, his hands being held by Dr. Woolley and myself respectively. About 70-80 cms. in front of the cage stood a light table on which were placed the usual luminous objects, bands, pieces of cardboard, a trumpet, etc. Almost immediately the lights were reduced to their minimum Kraus, who does not go into trance, announced that he would produce movements of the table. In this he was at once successful, the table being violently overturned. After a brief interval Kraus asked for light, and, as soon as the table had been set up again, for renewed darkness, when he proceeded to produce movements of the individual objects on the table. This type of phenomenon occurred at intervals throughout the sitting. All these movements were thus produced: Kraus agitated his hands until he had got himself into a position in which he was able to project one foot through the opening in the cage. On putting on his shoes after their soles had been painted, he had been noticed to tie them very loosely so as to enable him to remove one or both without getting his hands out of control.

Towards the end of the sitting Kraus announced that he would produce a different kind of phenomenon, and asked me to name a small object in the immediate neighbourhood. After thinking of a cigarette-case, but failing to remember the German for this, I said "Bleistift" [pencil]. Almost immediately, certainly within a second, something was heard to fall at the other end of the room, the lights were turned up, and a pencil from the note-taker's table (which was quite out of the pseudo-medium's reach) was found several yards from Kraus's place in the cage. This phenomenon was thus produced: Kraus, before the formal beginning of the sitting, had taken the pencil from the note-taker's table, placed it in his upper waistcoat pocket, and, at the psychological moment, he extracted and threw it with his mouth.

II. *Phenomena occurring with the pseudo-medium out of the*

cage. These phenomena were all self-levitations. Kraus asked to be released from control and to be provided with a large cloth. With this he covered himself entirely in order to "concentrate force." After a minute or so, in the dark, the cloth was thrown away, the control was renewed, and at once the sitters facing Kraus saw the luminous feet of a pair of shoes which appeared to be floating in the air. This phenomenon, with variations into which I need not enter, was repeated several times. It was thus produced: when covered with the cloth Kraus removed one shoe, clipped it with the previously supplied paper-clip to the other shoe, lifted the foot which now bore two shoes, and waved it about.

The accidental turning on of a light brought the sitting to a premature end by revealing the fraud. Only one of the three innocent sitters felt able after this to give an honest account of her impressions, and this one confessed that she took the phenomena for genuine, relying on the control and on the search that she supposed had previously been made of Kraus's person.

The following observations are to be made on this pseudo-sitting. The first is, that if Kraus is, and was, unable to produce the above described phenomena otherwise than with the conditions he laid down, it is impossible to imagine that he could have deceived us if he had come before us as a genuine medium. The same undoubtedly applies to most serious investigators, and I am not in the least inclined to believe Kraus's repeated assertions that the conditions prevailing at our pseudo-sitting were those he worked under with Baron von Schrenck-Notzing. For the latter has since shown me the signed records, with diagrams, of several sittings in which certain phenomena were produced, and in which more stringent conditions prevailed. Without expressing any opinion as to the genuineness of these phenomena, the question of the comparative reliability of contemporary records and of Kraus's memory, even assuming him to be capable and willing to tell the truth, can hardly arise.

In a scientifically conducted series of sittings Kraus would not always have been allowed (at first, perhaps, by way of encouragement) to refuse luminous bands round his ankles, to

be released from control in darkness and to cover himself with a cloth, and to secrete a paper-clip and a pencil on his person. Nor would he have been allowed the use of a cage which, not having been constructed for such a purpose, permitted the described use of his leg. And it would soon have been noticed that a given phenomenon only occurred when the appropriately favourable conditions were present.

The most noteworthy features of the sitting to the controllers, were (1) the dexterity with which Kraus contorted his foot out of the cage, and (2) the way in which, in the levitation-phenomena, he hopped about on one foot, and then on to a chair, without putting any abnormal and suspicious strain on the controlling hands. It is also an interesting illustration of the possibilities of chance-coincidence that, Kraus having prepared himself with a pencil, I should have happened to name the same object. No doubt, if something else had been named, the test would have been put off again and again until successful. And, if the pencil had not been recognised as coming from the note-taker's table, how promptly it would have been claimed as an apport!

REVIEWS.

- I. *Methode und Ergebnisse des Berliner Rundfunkversuchs*. By Dr. ALEXANDER HERZBERG. Offprint from the *Zeitschrift für angewandte Psychologie*, vol. 31. 1 (1928), pp. 66-106.

It is highly gratifying to find that the broadcasting experiment in telepathy of last year has already been imitated in Germany and that with a great parade of thoroughness and of psychological teehnicalities. Dr. Herzberg takes 40 pages to describe an experiment of which the prototype only required nine, because he thinks it necessary to have an introduction, a chapter on method, one on Dr. Woolley's experiment, another of criticisms on it, and four others before he comes to his results, which are elaborately illustrated with tables and graphs. Unfortunately he is so taken up with the mechanism of scientific investigation that he fails to satisfy his readers' curiosity about the actual results: his tables all deal with percentages, a procedure for

which one can suggest no reason except that the actual figures may have been somewhat small. For the total number of participators was only 4563 (of whom 164 were ruled out) and half of these were sacrificed to a "control" experiment in which the agents, Dr. Herzberg and Count von Arco, made no attempts at transmission. Nevertheless it would seem that there were actually 116 participators who got 2 answers right out of 6, and 11 who got 3 right; in the "control" experiment (supposed to be purely fortuitous) 4 correct answers were recorded in 2 cases. Dr. Herzberg finally declares that his inquiry was totally inconclusive, neither proving anything for telepathy nor *cogently* disproving it.

The meticulous and rather acrid criticism to which he subjects Dr. Woolley's procedure prompts to the comment that he is not perhaps altogether free from blame for this failure. For as he admits (p. 89) he assumed that any one could function as agent, and if this assumption is false and telepathy demands co-operation and a certain *rapprochement* between agent and percipient, nothing positive *could* result from his experiment.

But the most serious flaw in his method arises from his obsession with the idea of exactness. This leads him to reject any experiment which cannot be made "exact" and any method which cannot yield a final solution the first time it is tried, and means that he adheres to the superstition that a single experiment can be conclusive. He thereby misses the most valuable logical lessons of these broadcasting experiments. For they show that such demands are fantastic and that the logic underlying them is false. They show that *no* experiments can be exact into which a psychological factor enters and in which psychological preferences can defeat mathematical probabilities. And since in actual experimenting there is a psychological factor, they show that mathematical exactness is an impossible ideal. The utmost that could be inferred from Dr. Woolley's experiments would be a certain *probability* that telepathy occurred, and this hypothesis would have to be confirmed by further experiments. Thus if a few, say one in 10,000, of the answers were almost completely right, it would be worth while to test their authors further, to see whether their success would continue. If it did, it would become more and more probable that telepathy existed, and its rejection would gradually become unreasonable. But there is no absolute

proof in experimental science, and even in mathematics exactness remains hypothetical. The moment we *apply* our mathematics exactness vanishes, and it becomes a problem how far the real will conform to our calculations.

F. C. S. SCHILLER.

II. *The Scripts of Cleophas, written by the hand of Geraldine Cummins.* Rider and Co. Pp. xx, 292. Price 12s. 6d.

Are the Scripts of Cleophas to be regarded as fiction or as history? Does this book in any substantial respect differ from *The Sorry Tale*, for example, admittedly a romance dealing with the same scenes and much the same period as that in which Cleophas is supposed to have lived? The last-named story, which purports to have been given to the world by "Patience Worth" through the mediumship of Mrs. Curran (now Mrs. H. Rogers), is certainly superior to the Cleophas script from a literary point of view, though Miss Cummins has achieved some success as novelist and playwright, while Mrs. Rogers is a relatively uneducated woman with no pretence to culture and seemingly devoid of aspirations to authorship of any sort.

One is sorry to seem to disparage an effort which has been made in obvious good faith and which must have entailed upon the transcriber a great expenditure of labour and time, however remarkable the rapidity with which the text was transmitted. But I find it difficult to persuade myself that there is anything here which affords a guarantee of new light upon the historical problems of the past. It seems regrettable that in their "critical introduction," the anonymous "editors" have not thought it worth while to enter more fully into the reasons for the favourable judgment they have expressed. We are informed that "The verifiable facts of geography, history, terminology and such like, strewn up and down the following pages, have been to a considerable extent examined by experts and pronounced accurate and sound, and some examples will be given later in this Introduction." Not more than two examples, however, are supplied, and one of these two amounts only to this that whereas in the Authorised Version of the New Testament the word *politarchai* nowhere occurs, this designation does appear in the script to transliterate the same term which is used in the Greek text of

Acts xvii. 6. Surely it is not inconceivable that although Miss Cummins's interests have not been centred in New Testament study, she might subconsciously have picked up the information that *politarchai* was the Greek name for the rulers in question. The other example is a little more to the point. Referring to p. 161 of the text, the editors note that the word *archon* is employed to designate the head of the Jewish community in the Syrian Antioch, and they point out that this was the correct term, since Augustus in A.D. 11 had substituted it for the previous title *Ethnarch*. Assuming the correctness of this statement, the coincidence does not after all appear so very striking. *Archon* was the commonest designation for the rulers of a Jewish community throughout the Diaspora, and the editors seem to be building upon a very slender basis when they go on to say: "The use of the comparatively new title *Archon* is an example of that exact knowledge on the part of the writers which is to be found in many other striking details, only noticeable perhaps to those who are themselves authorities." It seems a pity that room could not be found to illustrate these striking details a little more convincingly—the more so that in the publisher's advertisement on the dust-cover of the volume we read: "The internal evidence of the genuineness of what purports to be the reconstruction of an old document destroyed during the time of the early Christian persecutions is sufficiently strong to bear the strain of the keenest historical criticism."

What renders me particularly sceptical regarding such pronouncements is the fact that I once spent much time in making acquaintance with the revelations of Anne Catherine Emmerich. The editors, who refer to this visionary in their Introduction, say that her account of the Passion is "generally received by Roman Catholics as divinely inspired." Further, they declare that "eminent Catholic theologians and divines have examined the work (of Anne Catherine) both as a record of fact and as claiming to be a revelation, and the verdict is that the details, where they can be tested, are unquestionably correct and the inspiration indubitably genuine." Now, while it is quite true that some few enthusiasts have claimed for Sister Emmerich an extraordinary understanding of the scenes and events of the New Testament and have believed that such knowledge could only have been imparted supernaturally, no Catholic now-a-days

would dream of saying that the book was "divinely inspired." Moreover, the "editors" are clearly unaware that what Brentano published in *Das bittere Leiden* does not cover one-twentieth part of the matter which during the best part of four years he was occupied in taking down from the visionary's lips. Most of the German text of his notes has since been printed and we learn from them many strange things—e.g. that Jesus Christ during His public life sailed on a missionary tour to Cyprus, and that He undertook a three months' journey eastward, as far as the Tigris, returning by way of Egypt. The remarkable thing is that Anne Catherine, though an uneducated woman, seems to have possessed, at least intermittently, extraordinary intuitions regarding the geographical details, personal and place names, prevalent activities and popular customs of the scenes she describes; but it would be impossible to maintain seriously that she had contributed anything reliable to the history of our Lord's life. We are still, I fear, absolutely in the dark as to the sources of the information which comes to the surface in automatic writing, trance utterances and similar communications. There is in most of these cases a strange mixture of truth and fiction, the fiction predominating, and we can trust nothing as veridical until we understand more of the processes of subliminal telepathy. In point of interest and verifiable detail Miss Cummins' disclosures strike me as tame in comparison with those of Sister Emmerich. The greater part of the *Scripts of Cleophas* amounts to no more than a rather laboured expansion, such as any story writer might invent, of the earlier chapters of the Acts of the Apostles. Neither has early Christian literature preserved the faintest allusion to any such document as that from which "the Messenger" purports to have derived his facts. HERBERT THURSTON, S.J.

III. *Die Hellscherin, Betrachtungen eines ihrer "geistigen Führer" zum Insterburger Hellscherprozess.* Von PELZ, Kriminalkommissar a. D., etc. 1928.

In this pamphlet Herr Pelz, formerly *Kriminalkommissar* in the Memel region (now in Lithuania), devotes 133 pages to an exposure of Frau Günther-Geffers, the Königsberg *clairvoyante*. His conclusions are entirely unfavourable not only to her supposed supernatural faculties but even to the genuineness of her trance.

These he bases on his personal experiences as well as on some of the evidence produced at the Insterburg trial (see *July Journal*) and on a detailed analysis of Frau G.-G.'s performances in general.

That his scepticism is in some respects justified I quite agree. And I would attach in this respect especial importance to two protocols dealing with two different cases and reproducing the *clairvoyante's* statements *verbatim* (*op. cit.* pp. 35 and 59); also to some—not all—general remarks.

On the other hand, Herr Pelz's analysis of the Kaschnitzki (Kaschnicki) case (see *Notes on Periodicals* in the October and November *Journal*) appears to me inadequate. Apart from this, some of Frau G.-G.'s statements made in connection with this episode seem not even to have been controlled. Without such an attempt at verification the analysis is obviously and necessarily incomplete. I have also noticed some strainings in Herr Pelz's negative line of argument.

Again: surely sceptics wishing—perhaps quite rightly—to weaken the evidence for an allegedly supernormal fact, as in this instance, ought not to contradict each other. This wise rule is not always observed in the present case. Thus, when discussing one of the two experiments made in the course of the Insterburg trial in May last to test Frau G.-G.'s powers, Dr. Albert Hellwig had asserted in the *Frankfurter Zeitung* (see *July Journal*, p. 306) that it seemed by no means proved that the *clairvoyante* *did*—as had been alleged in some newspapers—give the name “von Reibnitz” (the victim of a theft not cleared up at the time). But in his account of the same experiment Herr Pelz says that Frau G.-G. wrote a name which was deciphered by those present as von Reibnitz (p. 97). The fact that, as pointed out by the writer, Frau G.-G. may well have known this surname has nothing to do with this discrepancy.

This circumstance notwithstanding, and the fact that Herr Pelz's arguments are not invariably unassailable (also his too abundant use of big type where it suits him: a little item not calculated to enhance the impression produced by his little book on the critical reader), I willingly agree that to a certain extent *Die Hellseherin* deals another blow to the Königsberg lady's prestige. Still, in spite of all the suspicious circumstances carefully picked up by the ex-*Kriminalkommissar*, the whole matter may still be

considered, I think, as being *sub judice*. Not that I have much hope as to a final positive verdict.

P.S.—In the *procès-verbal* of the sitting of the Insterburg tribunal, printed in *Zeit. f. Psych. Forschung*, October 1928, p. 309, we read that Frau G.-G. wrote: "von Re—b—," the rest being illegible.

P.-P.-S.

IV. *Life Beyond Death with Evidence*. By THE REV. CHARLES DRAYTON THOMAS. W. Collins Sons & Co., Ltd., 1928. Pp. 296.

The author, who has had the advantage of a series of sittings with Mrs. Osborne Leonard, extending over a number of years, has selected extracts from his records and narratives of his experiences, adding his comments and conclusions. He deals with three main topics—(1) the identity of the communicators who claim to be his deceased father and sister, (2) the conditions of the after-life, (3) the *modus operandi* of trance communications through Mrs. Osborne Leonard. He gives his reasons for accepting as true the messages received on all three heads. He does not assign a separate *Part* of the volume to each head, but, as the *Contents* shows, intermixes the chapters so as to make "the evidence and the description alternate" (Preface, p. 6). He has followed this plan to consult the taste of the general reader, and from this point of view may be successful. One can open the book at random and find something of interest to read without having to go through the previous chapters to understand it. The student would probably prefer three separate *Parts* with a final *Summary* showing how the three lines lead up to one terminus. There is no index, and the want of one is felt.

The material has been well selected. The communications are distinctly above the average of mediumistic utterances. They are free from dogmatism and crude extravaganees. The author's comments and arguments are cautious and restrained. Though he expresses decided opinions he discusses alternative explanations impartially. He does not make unreasonable claims for the authority of the teaching (see pp. 258, 259 for his remarks on the source of spirit). His attitude towards mediumistic statements in general is set forth on p. 260 as follows:

"I do not accept statements as true merely because they come to me through psychic channels. They may have been

blurred during transmission, or mingled with fancies in the medium's mind. When satisfied that they represent what the communicator wishes to say, one should further consider whether it is an *opinion* that is being expressed, or a *personal experience*."

He makes out a strong case in favour of the identity of his communicators with his father and sister. The descriptions of the spheres and of the *modus operandi* in trance communications are hardly so convincing. One sometimes doubts whether they ought to be understood literally or symbolically, and there are some passages which one suspects may have been distorted in transmission by some question or thought of the sitter or even by the mind of the medium. Whatever views the reader may take concerning the origin of the phenomena he will certainly find interesting narratives of evidence and discussions affording food for reflection.

A. W. TRETHEWY.

SHORT NOTICES.

HANS DRIESCH, *Der Mensch und die Welt*. 8vo, pp. x. 135. Leipzig, 1928. Price 5 M. unbound, 7 M. bound.

Professor Driesch's latest book contains little bearing directly on psychical research. But in dealing with the various problems of man in his relation to the world, the author inevitably has a good deal to say that is of help to the philosophical student of the supernormal. In his section on the significance of the concept of death and the "other side" Professor Driesch expresses sympathy with spiritualism, though he does not consider it to have yet reached the status of a science. It is a little regrettable, perhaps, that the author's authorities, so far as this particular subject is concerned, are not always very happily chosen. The book is written with all the lucidity deservedly associated with Professor Driesch.

HELEN C. LAMBERT, *A General Survey of Psychical Phenomena*. Foreword by STANLEY DE BRATH. 8vo, pp. xxiii. 165, 15 facsimiles and ill. New York, 1928. Price \$2.50.

The author's contributions to the publications of the Boston and American Societies show her to be a careful observer. The

present book, which is largely a popular digest of those papers, is therefore a good deal above the average of such compilations. Unfortunately, however, the author's credulity somewhat outruns her care in observation, and there are many pages in this book, such as those on so-called human radiation, which might well have been omitted. There is no index.

[W. F. PRINCE], *Noted Witnesses for Psychic Occurrences*. 8vo, pp. 336. Boston, 1928.

This is the latest publication of the Boston Society for Psychic Research. It consists of a collection of passages in the lives of eminent people which seem to testify to the reality of supernormal occurrences.

Where are the Dead? 8vo, pp. ix. 136. xi. London: Cassell and Co., Ltd., 1928. Price 3s. 6d. net.

The contributors to this symposium are Sir Arthur Keith, Sir Oliver Lodge, Arnold Bennett, Bishop Knox, G. K. Chesterton, Prof. Julian Huxley, Dr. Henry Townsend, the Rev. H. R. L. Sheppard, Hilaire Belloc, Hugh Walpole, the Rev. R. J. Campbell, Prof. H. J. Spooner, the Rev. J. P. Arendzen, Sir A. Conan Doyle, George A. Birmingham, J. A. Spender, the Rev. T. Rhondda Williams, Lady Southwark, Robert Blatchford, T. R. Glover, Robert Lynd, and the Rev. E. S. Waterhouse. In short, this is a very mixed bag of newspaper articles, of transitory interest.

TH. B.

Das Phänomen von Konnersreuth im Lichte Evangelischen Glaubens.
By MATTHIAS SIMON, Arzberg (Oberfr.). Leipzig.

This pamphlet of 47 pages will well deserve perusal. It begins with a narrative of Therese Neumann's experiences and of the Konnersreuth occurrences, after which the writer—a clergyman—discusses the religious side of the problem from the standpoint of orthodox Lutheranism.

The authenticity of most of the phenomena is admitted, "hysteria" being abundantly quoted as an explanation; still doubt is thrown on the alleged fact of T. N. having spoken Aramaic and of the fasting. The wish is expressed (a very reasonable suggestion) that an enquiry worthy of the name be again undertaken as to the latter phenomenon. The possibility

of the seersess occasionally obtaining the knowledge displayed by telepathy is admitted.

In the part devoted to the religious aspect of the Konnersreuth enigma the writer makes no disguise of his negative attitude. "For God's word in the proper sense, the Bible, there is no place in Therese's piety."

P.-P.-S.

NOTES ON PERIODICALS.

Revue Métapsychique, July-August 1928. This number contains exclusively the lectures delivered at the International Metapsychical Institute in 1928. Two of these have nothing (or at best very little) in common—whatever their merits—with our researches: M. A. Sainte-Lagüé's "The scientifically unknowable" ("L'inconnaissable scientifique") and Dr. Jean Vinchon's "On some modalities of unconscious art" ("Sur quelques modalités de l'art inconscient").

M. Grimois-Sanson's lecture supported by experimental demonstration on conjuring and "false prodigies" is briefly summed up, one of the two conclusions drawn being that the medium must be most rigorously controlled, otherwise the phenomena are to be regarded as null and void: a conclusion which can hardly claim the merit of novelty.

Mr. Harry Price delivered before the Institute a lecture on "Some Favourite Tricks of Famous Mediums," beginning with the sixteenth century and ending with contemporary celebrities.

Professor Charles Richet spoke on "Prevision of the Future now and a Thousand Years ago" and "The Sixth Sense"; and Maître Maurice Gargon has an excellent lecture on "Healers and Their Practices." As for the *raison d'être* and mechanism of the cures, he is, I think, somewhat vague, but has no doubt—which is the most important thing—that the cures are real. Interesting incidents are cited, and the conclusion—with reference to the intolerance, alas, often displayed by the representatives of official medicine towards the healers—deserves every sympathy: "When the diagnostic has been made, well made, and there is no room for doubt, I should like the physician, when necessary, to leave the healing to the man who obtains it better than himself [the physician]. In the presence of pain and death

the association of all is necessary and a wide spirit of humanity will be shown if it be understood that the quarrels of schools must have little weight before the sufferings of others."

M. René Warcollier's lecture on "L'accord télépathique" is already known to readers of the *Journal* (see October number, pp. 319-323).

"Some Paranormal Perceptions (their conditions and their aspects)" is the title of a lecture by M. Le Loup de Sainville on various experiments chiefly telepathic, mainly connected with the Warcollier trials. There are some points on which I would like to have a little more light, viz. (1) What is the proportion of the trials described (apparently because considered particularly successful) to *all* the experiments? (2) What is the precise degree of exactness of the drawings representing the objects perceived by the percipients? Are these strictly accurate reproductions of the original drawings or what? These two elements are of first-rate importance if we are to appreciate such trials as M. Le Loup de Sainville's at their true value. P.-P.-S.

Psychic Research, August 1928.

This Number opens with a report by the Editor on "Two Striking Cases of Collective Apparition." The first is the case of a certain Mr. William Smith (pseudonym) who had been for many years Senior Warden of his church, and as such had been accustomed to collect the offertory. On a certain Easter Monday Mr. Smith committed suicide, and on the following Sunday he was seen by the officiating clergyman and two members of the congregation standing on the chancel steps when the offertory was being presented by the two acting Wardens. In the second case Mr. D. L. Daddirrian, who is almost completely blind, was sitting one evening on the porch of his house when he heard footsteps approaching and then gradually dying away along a gravel path which stretched all along the front of the house; he supposed at the time that the footsteps were normally produced. His cousin, who was with him on the porch, heard no footsteps, but saw an apparition of Mr. Daddirrian's wife (lately dead) passing along the path in the same direction as the footsteps. The special interest of the case lies, as the Editor points out, in the fact that "the apparition, which was *seen* by the *seeing* observer, was *heard* by the observer who relies upon the *auditory* sense for his contact with the world."

Monsieur René Sudre has an article on "The Phenomena of Levitation," in which he reviews Monsieur Olivier Leroy's recently published book on this subject. The book is reviewed in *Proc.* Pt. 109, pp. 272-9.

There is an article by Miss A. M. Robbins on "Trance Mediumship. Some Observations from a Spiritistic and Non-Professional Standpoint," and further instalments of "A Case of Apparent Obsession" (Dr. Burns), and "Teleplasmic Thumbprints" (E. E. Dudley and J. Malcolm Bird).

Psychic Research, September 1928. This Number opens with a report by Mr. Harry Price on "Some Further Experiments with Jeanne Laplace."¹ Mlle. Laplace is a professional "psychometrist" and Mr. Price's sitting took place at the *Institut Métapsychique*, where she was undergoing some tests. Mr. Price relates how he gave Mlle. Laplace various documents from his pocket, and she described the mental impressions induced by handling them. Three experiments were tried, of which the first was the most successful, and there would certainly appear to be good *prima facie* evidence for knowledge supernormally acquired. We may hope to hear something further concerning Mlle. Laplace from Dr. Osty.

Dr. Richardson brings to a conclusion his report on "Experiments in Thought-transference with Margery and other Mediums," and Mr. Fothergill's lecture on "The Curse of Tut-ankh-amen," together with Mrs. Leaning's comments, are reprinted from the July-August No. of the *British Journal of Psychological Research*.²

M. Sudre has an article on "The Telepathic Rapport of Ochrowicz," in which he describes how under pressure of observed phenomena, especially the phenomenon of hypnotic "action at a distance," Ochrowicz gradually modified his conception of a purely physical rapport between magnetiser and subject, although to the end he never entirely gave up the idea that the observed interaction had a physical basis, which he compares with an electric current. M. Sudre's conclusion is that "the physical explanation . . . will not cover the totality of the facts of

¹An earlier report appeared in *Psychic Research* for 1927, vol. xxi, No. 4.

²See *Jour. S.P.R.* Nov., 1928, p. 375. For a much more striking example of the fulfilment of a curse see "The Times," November 26, 1928, p. 17, "A Fakir's Curse."

clairvoyance . . . their essence cannot be of a physical order. This is the truth which I would force upon the attention of all the neophytes in metapsychics who so naively believe that waves . . . can give up the secret of telepathy.”

H. DE G. S.

Zeitschrift für Psychische Forschung, September 1928. Dr. Mattiesen begins to initiate his readers into the mysteries of the English cross-correspondences (beginning with ten “simple” ones), whose destiny, he says, resembles in one respect that of the “classical” writers: they are renowned but almost unknown; their names are known, but they are not read. The article is the first of a series.

Prof. Dr. Robert Nagel of Vienna has a paper on clairvoyance and clairvoyants. The article deals chiefly, though not exclusively, with the professional *clairvoyante* Dagma. Some incidents are described, of which one (page 279), is striking: Dagma is said to have described correctly what was happening at the moment in Professor Nagel’s home: Dr. Nagel had specially asked his wife to notice what would take place that evening at 10 o’clock, but the description given by the medium was not at all in accordance with what Dr. Nagel expected—and yet proved correct. The explanation by chance coincidence would seem too far-fetched, I think; on the other hand, the words of the *clairvoyante* are not reproduced *verbatim*, and it is possible that the amount of coincidence was less impressive than reported. In the beginning of the paper, Dr. Nagel gives characteristic details as to the attitude of the Austrian police and the *Sanitätskommission* towards such performances (in public) as Dagma’s; though probably well meant, this attitude will strike all those who are not enamoured of grandmotherly legislation as being of no very transcendent intelligence.

At the end of the article an attempt at explanation of prevision of the future by the late Carl du Prel is quoted, briefly amounting to this. Supposing a race of men to exist endowed with the sense of hearing only, a man possessing all the five senses, like ourselves, could easily make “predictions” which to these hypothetical “one-sense” beings would appear altogether inexplicable. The analogy is evident, the inference obvious, the suggestion most ingenious: it only remains to prove in an incontrovertible way that such things as premonitions do exist!

Dr. Christoph Schröder describes a case of a supposedly prophetic dream connected with a Frau M. The amount of coincidence is curious; some other alleged premonitory incidents quoted by Dr. Schröder in his comments tend rather to weaken the impression produced.

Zeitschrift für Parapsychologie, October 1928. Dr. Marcinowski, of Bad Heilbronn, has the beginning of a paper on "Intuitive Character Diagnoses," being experiments with a Frau Anita Klette. We shall revert to this paper when finished.

We much prefer the following article in which Dr. von Schrenck-Notzing abundantly quotes from a pamphlet by a Dr. Lorenzo Torremocha Tellez, professor of medicine at the University of Valladolid. The pamphlet describes some experiments in the clairvoyant perception of the contents of a metallic box and of the time marked by a closed watch (whose hands have been displaced at random for the purpose of the experiment), the subject being a D. Joaquin Argamasilla, son of the Marquis de Santa Cera. Two other *savants* besides Dr. Tellez were present at the trials. These cannot be said to leave nothing to be desired, but the results obtained are both precise and encouraging. Here is undoubtedly a case for further enquiry.

Hilda Zwieselbauer, the Czechoslovak *spukmedium*, is again the subject of a paper by M. Wratnik. To this paper Dr. Süner, the editor of *Zeitschrift für Parapsychologie*, adds a short account of two sittings with Hilda—and her sister—at Brünn. We are told that she is now developing into a regular physical medium. I much suspect we have here another disappointment in store. The "spirit" behind the *spuk* phenomena bears—or bore—by the way the somewhat ominous name of *Fars*!

Frau Sophie Wereide, of Oslo, describes three cases of apparitions of a grey shadow preceding deaths, which shadows she saw, and Prof. Th. Wereide mentions a similar case in connection with his mother.

Dr. Walter Arend, of Munich, narrates a case of apparent presentiment by his wife in connection with a railway accident.

Prof. Szanto, of Bratislava-Pressburg, discusses telaesthesia and telekinesis. Herr Hänig analyses a book on "Experimental Demonology" by Joseph Dürr, published last year at Leipzig. He thinks in this case demoniacal powers were really at work. The "mediumistic" painting of Heinrich Nüsslein,¹ of Nuremberg, is discussed by Dr. Jos. Böhm.

¹ His works were exhibited in London recently.—*Ed.*

Prof. D. Walter of Graz tries to vindicate Henry Slade's mediumships against Count Klinckowstroem, Lehmann and others, not always successfully, I think. It is, *e.g.* quite true, notwithstanding the writer's assertion to the contrary, that various experiments succeeded in Zöllner's presence which never succeeded with Slade later on. I would refer Prof. Walter in this connection to my note on the Slade-Aksakoff investigation in *Zeitschrift für Kritischen Okkultismus*, I Band, 4 Heft, p. 297 (1926). (See also S.P.R. *Journal* for November 1928.)

In "Kleine Mitteilungen" we read of the exposure at Munich, at Dr. von Schrenck-Notzing's, of the medium Oskar S.: another link in a chain already endless.

Mention is made of another account of Konnersreuth by Father Weber of Speier, in *Der Christliche Pilger*. In this account it is again described how a Host placed by a priest on Therese Neumann's tongue disappeared. Mgr. Molz of Speier is spoken of as an eye-witness. I doubt if such a "phenomenon" can much enhance T. N.'s reputation! Would it not be possible, it may be asked, to try and develop *levitation* instead, for which there seems to be so striking evidence in the hagiographical annals of the Roman Catholic Church?

Prof. Dr. Herbertz quotes extracts from his great-grandfather's diary dealing with some apparently supernormal incidents.

Bulletin du Conseil des Recherches Métapsychiques de Belgique, October 1928. M. Rutot, the President of the Council, discusses at length "Spiritism, Metapsychism, Energetism and Neo-Vitalism." The Margery mediumship is the subject of another article, reproducing Dr. Crandon's short notice on the subject, which briefly sums up the main features of this "mediumship." A sitting for "typtology" (planchette) is described, at which the late Nungesser is supposed to have communicated, predicting (on August 17th) the circumstances under which what remains of the *Oiseau blanc* will be found "before the end of the year." Let us therefore await calmly December 31st, merely noting that meanwhile another prediction of "Nungesser's" ("A tragic German attempt in September") has already proved false.

Zeitschrift für Psychische Forschung, October 1928. Dr. Mattiesen prints a further instalment of his paper on Cross Correspondences ("Sesame and Lilies" and "Door").

Dr. Walther Kröner brings to a close his report on the Insterburg trial (May 1928). The "criminal-telepathic" experiment which took place at this trial (quite possibly for the first time in the history of modern law!) is narrated in great detail, the original protocol being reproduced verbatim though "with some abbreviations." So is Countess Marie Eulenburg's sworn evidence as to the particulars of a theft (jewels stolen and subsequently recovered), where Frau Günther-Geffers seems to have attained, as far as the description of the jewels goes, a rather striking measure of success.

Carlos Mirabelli is the subject of a short paper by Dr. Chr. Schröder. From it we learn that Professor and Frau Hans Driesch were present at a séance of this Brazilian medium's on the 3rd of August last. The phenomena observed fell far short of those narrated in the pamphlet referred to by me in the S.P.R. *Journal* for October and November 1927; still the fact remains that Prof. Driesch has signed a statement not unfavourable to the genuineness of some of them and mentioning as particularly impressive a door being closed at a distance of 5 metres from Mirabelli. The light was good throughout.

Dr. Schröder prints the first of two articles on the "Institute for Metapsychical Research" at Berlin-Lichterfelde Ost, which seems to have existed since May 1925. This Institute has inherited the material, apparatuses, etc., left by the late Herr Fritz Grunewald. We wish it success in its activity, but must note with regret that the language used by its founder and leader (Herr Schröder) towards those whom he considers as his opponents is hardly calculated to promote that "*solidaire* international cooperation" which he thinks indispensable. Of this language the present article affords evidence once more. (For other specimens see in particular the pamphlet *Pseudo-Entlarvungen*. Members of the S.P.R. may be interested to hear that Herr Schröder accuses the Society of being "out to smash" (*sabotieren*) Physical Phenomena, boycotting them and permitting its sceptical members to "slander" physical mediums (p. 295).

Kriminalistische Monatshefte, August 1928.

This review is edited by Dr. Weiss, "Police vice-president" of Berlin. It contains an account bearing on Frau Günther-Geffers and her alleged powers. Without entering into details,

it will be enough to state that the Königsberg *clairvoyante* seems to have failed completely in the attempt to unravel the mystery of a double murder committed on the 19th of June last near Soldin, Prussia, the victims of which were a Herr and Frau Schulz. The statements made by Frau G.-G. appear to have been either purely conjectural, or erroneous, or—worst of all—based on information already published in the newspapers (including “Karl Lottes,” the name of the *soi-disant* murderer). On the whole a bad case for Frau G.-G.’s prestige as *Kriminal-telepathin*; though no general conclusions can be drawn, of course, from an isolated instance.

Kriminalistische Monatshefte, October 1928 (Dr. Weiss, Vice-President of the Berlin police, editor). Kriminal-Direktor Hermann discusses recent clairvoyant experiments at Iserlohn which had the object of clearing up a murder committed as far back as September 1911 at Grünmannsheide near Iserlohn (mysterious disappearance of a girl 21 years old). The girl’s lover had been at the time suspected, arrested, imprisoned and subsequently set free, there being no evidence against him.

In July last an attempt was made, with the co-operation of two Iserlohn police officials acting as *privatleute*, to unravel the mystery through Frau Gerber-Wieghardt of Düsseldorf.

The *clairvoyante* gave a series of very precise statements and descriptions as to the missing girl and her supposed murderer, but there is good reason to believe that this information may have been supplied to her by G., a journalist, who had had access to the *dossier* of the case and who seems to have played a somewhat ambiguous part in the affair.

Meanwhile another experiment bearing on the same crime was going on in Berlin with Frau Günther-Geffers (now well known to readers of the *Journal*). The Königsberg *clairvoyante* described the murder but mentioned an altogether different person as the murderer, giving his Christian name, surname and address.

Both Frau G.-G. and Frau G.-W. stated that the girl had been strangled and thrown into water. As to this point there seems to be some corroboration though of the vaguest kind.

To the author’s general considerations *à propos* of the Iserlohn case we hope to revert in course of time.

P.-P.-S.

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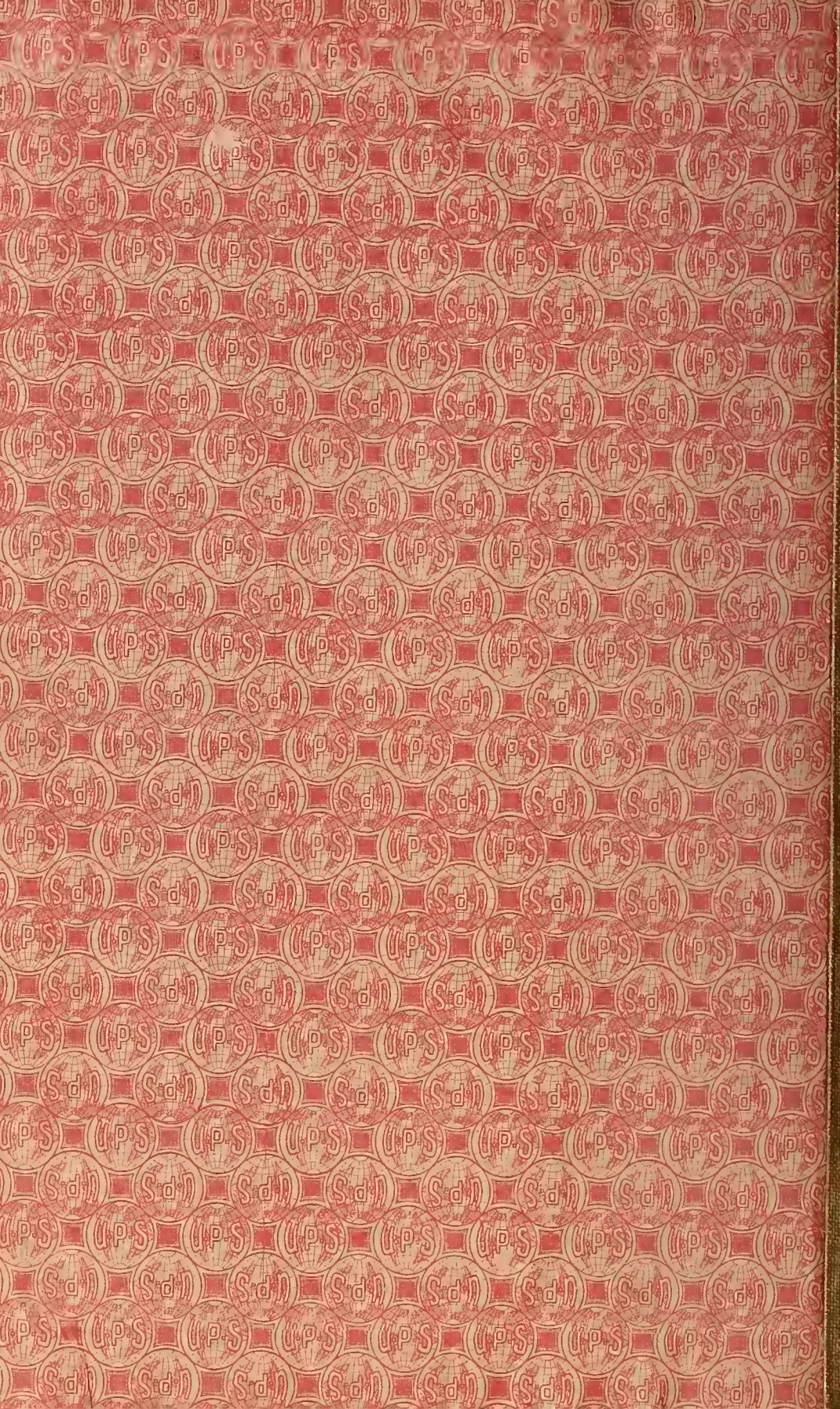
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